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Home Mission Study

Text: THE UNITED PRESBYTERIAN CHURCH AND ITS WORK IN AMERICA

By Rev. W. E. McCulloch, D. D.

CHAPTER II—OUR CREED

By Mrs. Haidee Ewing Rankin

"The practical effect of belief, is the real test of its soundness."—Froude.

WESTMINSTER Abbey has been the scene of some of the world's greatest and most beautiful pageantry; it has witnessed the coronation of monarchs and the funeral rites of the great; world-citizens visit this world-Valhalla and stand by the burial places and memorials of those honored and loved, not by England alone, but by the whole world; within its courts has been crystallized thought that has molded the character of peoples and has directed the trend of nations. We as a church are especially interested in the meeting of the Westminster Assembly that held its first session in the Chapel of Henry the VII and later met in the Jerusalem Chamber for it wrought out and gave expression to the Westminster Standards which "gave official expression to Presbyterian doctrine and have been adopted by practically all branches of the Presbyterian Church as their creed."

The Westminster Assembly consisted of one hundred and twenty-one ministers and twenty laymen appointed by the Long Parliament and of eight Scotch Commissioners, five ministers and three laymen, who "by force of character, scholarship, and debating power exercised an influence out of all proportion to their number." The work of the Assembly extended over about nine years and had an average attendance of about sixty members. They met each week-day except Saturdays and each Monday they began their week's work with the renewal of a vow taken by each individual: "I do seriously promise and vow, in the presence of Almighty God, that in this Assembly, whereof I am a member, I will maintain nothing in point of doctrine but what I believe to be most agreeable to the Word of God; nor in point of discipline, but what

may make most for God's glory and the peace and good of His Church." A work undertaken with such an obligation could mean nothing less than a sacred trust. That the trust was committed to "faithful stewards" is evidenced by the product of their thought which has been accepted as their "rule of faith" by so many branches of the Presbyterian church.

There are those who do not like the term "creed" and yet Dr. McCulloch speaks truly when he says, "The fact is our beliefs are inseparably connected with our manner of life. In a very large measure creed determines character and conduct." As a man "thinketh in his heart, so is he" (Prov. 23:7). So it behooves us to know the fundamentals upon which rest "character and conduct."

What do United Presbyterians believe?

THE WESTMINSTER STANDARDS

The Westminster Standards comprise principally, The Confession of Faith, the Larger and Shorter Catechisms; also, The Form of Government, The Directory of Worship, and the Book of Discipline.

The Confession of Faith is a "great theological treatise supported by extensive proof-texts from the Scriptures. It begins with a declaration concerning 'The Holy Scriptures' and ends with a solemn setting forth of the doctrine of 'The Last Judgment' It deals with the fundamental facts of revelation and religion." (Text).

The Larger Catechism with its one hundred and ninety-six questions and answers, supplemented by proof-texts, is described as "a supplement and commentary on the Confession." It was intended for those who were ministers and those who could and wished to devote themselves to deep thinking. It is characterized by "clearness and beauty of expression."

The Shorter Catechism with its one hundred and seven questions and answers was designated by the Assembly as a "Directory for catechizing such as are of weaker capacity." Many of us owe the Assembly a vote of thanks for their thoughtful appreciation and perhaps even more today would appreciate a "Shortest Catechism." Our text quotes W. A. Curtis' judgment concerning the Shorter Catechism. "No more successful compendium of Christian doctrine, arranged according to a theological scheme for practical instruction and memorizing, has every been published."

Different branches of the Presbyterian Church have made changes in the Confession of Faith as they "have increased in learning and have received more light;" the changes made by our branch "had to do with the relations of civil magistrates to the church" very largely.

At the time of the union in 1858 our church adopted, beside the Confession of Faith, eighteen "Articles of the Testimony." These distinguished us from other Presbyterian organizations. These are enumerated in our text. Five stood out as "distinctives"—14. Slave holding. 15. Secret Societies. 16. Communion. 17. Covenanting. 18. Psalmody. The Civil War relieved us of accentuating our position on human slavery. Covenanting has not been practiced literally but has found ex-

pression in "consecration meetings." The articles concerning Communion, Secret Societies and Psalmody have been the most distinguishing "marks" of our denomination. During the past twenty-five years our position has been decidedly changed in regard to these "distinctives." Formerly we followed the custom of "restricted communion" by which none but our own membership might commune except where permission was granted by sessions, to applicants. Today in practically all of our churches the invitation is extended to all who know themselves to be in good standing in other evangelical churches. At one time members of Secret Orders were excluded from membership; now they are admitted and our new creed states that those who unite with the church should "yield to the Church their supreme loyalty" and they should forsake all associations, whether secret or open, that they find prejudicial to their Church allegiance and a hinderance to the fulfillment of Christian duties." Formerly Psalms alone were used in public worship. For a long time the question of Praise has been uppermost in the thought and councils of the church.

The new Confessional Statement omits the exclusive clause.

THE CHAPEL OF HENRY VII

THE CONFESSIONAL STATEMENT

"Our New Creed."

As Dr. McCulloch says it seems almost incredible that such a conservative body as the United Presbyterian Church should produce and adopt a new creed, but in so doing we have but followed in the footsteps of our fathers for in "The Testimony" they stated: "It should not be forgotten that the Church of God, while 'holding fast that whereunto

she has attained' should also strive to be making progress in the attainment of divine truth. If it be the duty of the Christians, in their individual capacity, to 'press forward' towards perfection, it must certainly be the duty of the church, in her associated and collective capacity, to do the same thing; and having made additional attainments, to declare her belief in them, and her adherance to them as a part of the 'testimony of Jesus.' It is only by doing so that she can fully accomplish her mission in the world, and faithfully carry out the injunction of her ascended Lord, to teach all things whatsoever He has commanded her."

In 1919 the General Assembly appointed a committee of nine, six ministers and three laymen to prepare a revised statement of faith, which should "incorporate the essentials of the Westminster Standards" and "express the convictions of the church in present-day phraseology. The Confessional Statement has been adopted by the Church and takes precedence over all former Standards and is the 'authorized creed of the church.' " Dr. McCulloch says, "It has a crystal-like clearness of expression, literary merit of a high order, logical arrangement of material, and it proclaims the majestic truths of Christianity not only with theological precision but with religious fevor. The Confessional Statement is a masterpiece."

WHAT OUR CREED TEACHES

Among the most interesting and instructive articles published in *The United Presbyterian* is the series, "What the United Presbyterian Church Believes" and it is recommended that they be reviewed in connection with the Home Mission Study. During this time of questioning it behooves us well to be able to give reason for the faith that is in us. What does our creed teach concerning

I. God. What is God? Can any answer be better than that given in the Shorter Catechism? God is a Spirit, infinite, eternal, and unchangeable, in his being, wisdom, power, holiness, justice, goodness and truth.

(a)—Our creed teaches that God reveals himself to men through his wonderful works of nature.

> The heavens declare the glory of God;
> And the firmament showeth his handiwork.
> Day unto day uttereth speech,
> And night unto night showeth knowledge.

God also speaks in and through the human heart. "The work of the law written in their hearts, their conscience also bearing witness." How God reveals Himself through His word! We believe that the Bible is "inspired throughout, in language as well as thought" and that it is "an infallible rule of faith and practice" and that it is "the supreme source of authority in spiritual truth." But the supreme revelation of God is in Jesus Christ, Emmanuel —God with us.

(b) We believe that God has "an all comprehending plan, reaching across the limitless ages, embracing all creatures and all events."

(c) We believe that "the visible universe and all it contains are the product of the thought and will of the Almighty God."

(d) We believe that God "is superintending the affairs of indi-

viduals and nations, and that "to them who love God all things work together for good.'" (Text).

II. Man. Our creed teaches that man, "the climax of God's creative work, was sinless in the beginning but yielded to temptation and so corrupted his heart, and stained his soul with sin. Through the centuries he has struggled on, burdened with evil, the victim at times of tragedies—the tragedies of sin—but never forsaken by the God who gave him life." "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Man has the freedom to choose between good and evil. Choosing evil he is of all men most miserable; choosing right Christ becomes his elder brother and he becomes an heir of God.

III. Sin. Our creed teaches the awful consequences of sin which is "any want of conformity unto or transgression of the law of God." "Connected in some uncomprehensible manner with the freedom of responsible spirits, angelic and human, is this fearful thing that has brought degradation and woe into the earthly paradise." "Such things shall not inherit the kingdom of God (Gal. 5:21) "All have sinned and come short of the glory of God" (Rom. 3:23). At the same time our creed teaches the plan of

IV. Salvation. "There is none other name under heaven, given among men, whereby we must be saved. (Acts 4:12). "Christ died for the ungodly. (Rom. 5:6). Salvation is the work of God and its results, miracles of grace. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God. Not of works, lest any man should boast. (Eph. 2:8, 9). "Not by works done in righteousness, which we did ourselves, but according to his mercy he saved us, through the washing of regeneration and renewing of the Holy Spirit, which he poured out upon us richly through Jesus Christ, our Saviour; that, being justified by his grace we might be made heirs according to the hope of eternal life." (Titus 3:5-7). Accepting the salvation so freely offered to us in the gospel we become "new creatures in Christ Jesus." Thus Christian speaks when released from his burden of Sin at the foot of the Cross:

"Thus far did I come laden with my sin;
Nor could aught else ease the grief that I was in
For I came hither: What a place is this!
Must here be the beginning of my bliss?
Must here the burden fall from off my back?
Must here the strings that bound it crack?
Blessed cross! Blessed sepulchre! blest rather be
The Man that there was put to shame for me!"

"We of the United Presbyterian fold are committed unreservedly to the doctrine of salvation through the cross of Christ." (Text).

V. The Trinity. "The mystery of the Trinity." Dr. McCulloch says "We are monotheists, believers in one God. Cling to that truth that there is one God—the God whom we have come to know experimentally in the three-fold expression of Father, Son and Holy Spirit. We sinners have imperative need of a Father, a Saviour, a Comforter."

WHAT OUR CREED TEACHES CONCERNING—

VI. Christian Doctrines. (a) Incarnation. Our creed teaches that Jesus Christ, "The Word became flesh and dwelt among us." To quote from our text, "Deity entered into and revealed Himself through humanity. The incarnation is a matter of precious experience rather than a metaphysical speculation. To have fellowship with Christ is better than extended courses in philosophy and theology. To know Him is to apprehend the stupendous fact that 'God was in Christ, reconciling the world unto Himself.' " (b) The Atonement. "There is none righteous, no not one" (Rom. 3:10). All have need of salvation from sin. "Christ died for our sins according to the Scriptures. (I Cor. 15:3). "While we were yet sinners, Christ died for us." (Rom. 5:8). "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes we were healed." (I Peter 2:24).

(c) The Resurrection. Our creed teaches the message of the resurrection "Because I live, ye shall live also." (John 14:19) We who believe these words of Him who arose from the dead, even now possess "life eternal" and "fear no evil" though we walk through the valley of the shadow of death. It is ours to proclaim this great truth as followers of the resurrected Christ.

(d) The Second Advent. Our creed teaches that Christ is coming again, as it is taught in the Scriptures. "That day of days is known only in divine counsels. The blessed secret is in the heart of God." (Text).

(e) The Judgment. Our creed teaches that Christ is coming again according to the Scriptures "We shall all stand before the judgment-seat of God" (Rom. 14:10) "Each one of us shall give account of himself to God" (Rom. 14:12). We believe that the decisions of the Judge of all the earth will be right, will be fair, will be just. "Justice will be tempered with mercy else 'none of us should see salvation,' but let no one flatter himself with the thought that justice will lightly excuse. Let us honestly face the fact that for the sons and daughters of men the judgment will mean either eternal separation from God or eternal fellowship with God." (Text).

VII. Christian Experience. Those who become followers of the Christ become "partakers of spiritual blessings directly and vitally associated with character and destiny."

(a) Regeneration. "God actually creates in a human being character that is like unto his own. This may well be described as miraculous." Text). Professor James quotes thus: "I am bold to say that the work of God in the conversion of one soul, considered with the source, foundation, and purchase of it, and also the benefit and eternal issue of it, is a more glorious work of God than the creation of the whole material universe." (b) Faith. "Now faith is the giving of substance to things hoped for, a test of things not seen." (Heb. 11:1). As Dr. McCulloch says, "The element of daring is in it, for faith has to do with the unseen; it delights in the sunshine

but is not afraid in the storm. It trusts simply but unflinchingly. It grows with exercise, and when matured, there is nothing more beautiful and inspiring on earth."

(c) Repentance. We believe that repentance "includes the forsaking of sin, grief over past failures and wrong-doing, and the choice of a new life of loving obedience to God. (Text). "There is joy in the presence of the angels of God over one sinner that repenteth." (Luke 15: 10).

(d) Justification. It is the divine guarantee that our standing with God is settled. We may be certain then that "God is with us." (Text).

(e) Adoption. "The Spirit himself beareth witness with our spirit, that we are children of God: if children, then heirs: heirs of God and joint-heirs with Christ." (Rom. 8:16, 17).

(f) Union with Christ. What saith the scriptures? "I am the vine; ye are the branches: He that abideth in me and I in him, the same beareth much fruit; apart from me ye can do nothing * * * Herein is my father glorified that ye bear much fruit." (John 15:5, 8).

(g) Sanctification. Our creed teaches that "Negatively sanctification is progressive elimination of sins and short-comings. Positively, it is progressive acquirement of those things which make for ideal Christian character. * * * While relative perfection is realized after the experience we call death, we are justified in believing that the heavenly life means endless growth in knowledge and endless development in our capacities for love and service." (Text).

(h) Increasing Assurance. Confidence increases as we advance on the King's highway for we know whom we have believed.

VIII. Aid to Christian Living. God has given us wonderful opportunities for growth in grace and for training for service. (a) The Church with is worship, its fellowship and its instruction. (b) The Ministry. No church has a better trained or more consecrated ministry and leadership than has ours. (c) The Study of the Word, for to us the Bible is an "open book." The Bereans "searched the scriptures daily." (Acts 17:11). (d) Sabbath Observance. Remembering the Sabbath day to keep it holy is an unending aid to growth in grace. (e) The Sacraments. Baptism and The Lord's Supper are two of the most far reaching testimonies for Christ possible, testimonies that the world cannot gainsay. (f) Christian Fellowship. "Let us consider one another to provoke unto love and good works." (Heb. 10:24). (g) Sanctified Home Life. Can there be a greater aid to Christian living than the sanctified home, where "Christ is the Head of This House?"

IX Consecrated Service. What fields are waiting for the consecrated service of the followers of the Christ. What challenging opportunities are ours!

(a) Civil Government. Never has America needed the support and service of her Christian citizenship more than she does today. "We are citizens of the world, but Americans first, last, and always. We desire permanent peace and precious broth-

erhood with all nations of the earth, and we pray and labor to the end that our government and all other governments shall be brought under the dominion of the Prince of Peace." (Text).

(b) The Social Order. Our creed teaches that the need of human society is Jesus Christ and His redeeming Gospel. Therefore we devote ourselves to the task of Christianizing all the relations that men sustain to each other.

(c) The World Field. The Great Commission was given to us and we believe that "the world is the field" beginning at Jerusalem and extending to the "uttermost part of the earth" and no greater opportunity was ever given to any church in the world field than to ours and no church has ever been more greatly blessed in its service, but there remains yet much land to be possessed.

X. Life Abundant and Unending. The Christian life grows here as we follow the Master closely. Its growth continues over there after we have experienced death, "an incident in life" and "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things God hath prepared for those that love him. (1 Cor. 2:9).

The Apostle's Creed

I BELIEVE in GOD THE FATHER, Maker of heaven and earth: And in JESUS CHRIST His only Son our Lord; Who was conceived by the Holy Ghost; born of the Virgin Mary; suffered under Pontius Pilate; was crucified, dead, and buried; the third day He rose from the dead; He ascended into heaven; and sitteth at the right hand of God the Father Almighty; from thence He shall come to judge the quick and dead. I believe in the HOLY GHOST; the holy catholic Church; the Communion of saints; the Forgiveness of sins; the Resurrection of the body; and the Life everlasting. Amen.

United Mission Study Course

PRAYER AND MISSIONS

By Helen Barrett Montgomery.

CHAPTER II—BIBLE TEACHINGS ON PRAYER

By Mrs. John P. White

WHAT IS PRAYER?

MANY definitions of prayer have been given. Every one is true, but no one alone is comprehensive: "Prayer is filial intercourse;" "Prayer is trust and communion;" "Prayer is petition;" "Prayer is constant asking in faith," "Prayer is religion in action;" "Prayer is God's opportunity to get into the world that would shut him out;"

"Prayer is the soul's sincere desire,
Uttered or unexpressed,
The motion of a hidden fire
That trembles in the breast."

Our own Shorter Catechism gives the best and fullest definition of Prayer; "Prayer is an offering up of our desires to God for things agreeable to His will, in the name of Christ, with confession of sin and thankful acknowledgement of His mercies." This includes as we see petition, submission to the will of God, the name of Christ, confession and thanksgiving.

It is well to emphasize two points. Prayer—that kind of prayer that reaches the Father's ear—must be in Christ's name, and by the Holy Spirit. Paul gives us the only formula of perfect Christian Prayer. "In Him (Christ) we have access with confidence." "Through Him we both (Jew and Gentile) have access by the Spirit unto the Father."

There are some "scientific" objections to prayer. Not a few men of great worldly wisdom, are contending that prayer is unscientific—that all events work out according to certain laws and that no petition on the part of man can effect any change.

Mrs. Montgomery's comment on this point is pertinent: "After all, the last word of science has not been spoken, and science, like the Supreme Court often reverses itself. Moreover, prayer is not to be decided by abstract reasoning, but by concrete experience. 'I have felt,' 'I have known,' 'I have prayed,' can not be put out of court by any laws of evidence."

Let us summon a few witnesses. Jacob what do you say? "I will not let thee go except thou bless me." Nehemiah, what do you say? "So I prayed to the God of heaven. * * * And the king granted me according to the good hand of God upon me." David, what do you say? "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord." Jesus, what do you say? "Father, I thank thee that thou hast heard me. And I knew that thou hearest me always." James, what do you say? "The effectual fervent prayer of the righteous man availeth much." Paul, what do you say? "For we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered." John, what do you say? "And this is the confidence that we have in him, that,

if we ask anything according to his will, he heareth us: and we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him."

Christian, what do you say?

"Oh, He walks with me, and He talks with me,
And he tells me I am His own,
And the joy we share, as we tarry there,
None other has ever known."

THE PRAYER HEARING GOD

Our author makes the assertion that Prayer is based on the character of God. This explains the difference between the prayers of the Christian and non-Christian. In the Old Testament the conception of God is, "glorious in holiness," "good and ready to forgive," "plenteous in mercy," "good and up-right," "everlasting God, the Lord, the creator of the ends of the earth," "a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from heat."

"Such a God inspires trust. Out of the Hebrew thought of God grew the Hebrew life of prayer."

The New Testament gives us a still finer conception of God. Jesus came to make known the Father to the human race. In the examples we have of the prayers of Jesus, there is manifest the intimacy of a Son and Father, so when Jesus, in response to the request of the disciples, taught them how to pray, He gave as the very first words, "Our Father."

When we think of God as Father, prayer has a deeper meaning to us. In addition to the other elements in prayer, communion rises above them all. The child and father understand petition. What child is there that is not continually asking for something? They understand confession and praise and thanksgiving. But how they delight in communion!

Any parent knows the deep joy of having the dear ones in close fellowship. The father in the dark of night, who hears "Won't you hold my hand," and the mother, who, asking "What do you want, dear?" hears the sweet childish voice reply "I just want you, mother," are but faint examples, of what we may believe God feels, when the soul expresses delight in drawing near to Him.

Saints through all the centuries have expressed deep joy in communing with the Father. St. Augustine in the Fourth Century prayed: "Give me thine own self." St. Francis of Assisi would sit by the hour in meditation. There would be no spoken word, except occasionally—"God!" George Matheson breathed out this expression of love: "Whether thou comest in sunshine or in rain, I would take Thee into my heart joyfully. Thou, Thyself, art more than sunshine, Thou art compensation for the rain." And David the Psalmist says: "My meditation of him shall be sweet: I will be glad in the Lord."

In the Shorter Catechism, we have the answer to "What doth the preface to the Lord's Prayer teach us?" "The preface to the Lord's Prayer, which is : *Our Father Who art in Heaven,* teacheth us to draw near to God, with all holy reverence and confidence, as children to a father able and ready to help us, and that we should pray with and for others."

This God and Father of our Lord Jesus Christ, who loves us with an everlasting love, is *our* Father, and is a prayer-hearing God.

ENCOURAGEMENTS TO PRAYER

How strange, with such a loving Heavenly Father, to Whom we can go daily and hourly, that we need constant reminders to pray. Satan can suggest numberless excuses for keeping us away from God. On the other hand God gives us every encouragement to pray. "Call upon me in the day of trouble; I will deliver thee and thou shalt glorify me," "Call upon me and I will answer;" "Seek ye me and ye shall live;" "Before they call, I will answer."

Jesus places great stress upon prayer. He gives the greatest possible encouragement to pray and the most wonderful promises of answer to prayer.

"Ask and ye shall receive; seek and ye shall find." "Ask, and it shall be given you." "Whatsoever ye shall ask in my name that will I do, that the father may be glorified in the Son. If ye shall ask anything in my name, I will do it." "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you."

HELPERS TOGETHER BY PRAYER

As we view the great missionary enterprise, nothing gives us more encouragement, than to know the part prayer has in the work. Comparatively few have the privilege of laboring in the mission field, but every one who loves his Master, may help advance the work through the ministry of intercession. Mr. S. D. Gordon's well-known illustration of a switchboard in a power house makes clear to our minds, how we may help operate the work in far away lands. "Just such a switch-room in the spirit realm," he says "is one's prayer-room. Every one who will, may have such a spirit switching-board in his life. There he may go and in compliance with the laws of the power used, loosen out the gracious, persuasive, irresistible power *where he wills to;* now in Japan now in China; among the hungry human hearts of India's plains and mountains; again in Africa which is full as near to where Jesus sits as is England or America; and now into the house across the alley from your home; and down into the slum district; and now into your preacher's heart for his work; and now again into the hearts of those you will be meeting in the settlement house, or the mission school."

Paul's great work was forwarded by those who were "helping together by prayer," to whom he gives due praise.

Paul writes to the Christians at Rome: "I beseech you brethren, * * * that ye strive together with me in your prayers to God for me: * * * that I may come unto you with joy by the will of God and may with you be refreshed." The answer to the united prayers of Paul and the Roman Christians is recorded in the Book of Acts from the twentieth chapter to the close of the book.

In no age has prayer been needed more than today. Two thirds of the human race are without a knowledge of Christ. Even in our own beloved land, millions of children are untouched by the Sabbath School. Millions of parents are outside of the church. Multitudes of professed Christians are indifferent to spiritual things. International relations

Mrs. Margaret Smith, Mrs. Wm. Harvey, Mrs. Anna Y. Thompson Mrs. Andrew Watson

These veterans in the Egyptian Mission have not only given their lives for the work but have been "Helpers together by prayer"

are marred by suspicion, injustice and race hatred. Our own nation is constantly threatened by enemies from within.

Since the needs of the world are so many, and since the power of God is at the disposal of His people, *let us pray.*

The individual Christian who lives in unbroken communion with God, becomes a leader of men and a center of power. Dr. Gregg, in his book, *Prayer as a Working Force,* gives this striking type of the praying Christian: "There is a species of the palm-tree which grows in South America. All travellers are enthusiastic over it. They call it the rain-tree. This tree has the remarkable power of attracting in a wondrous degree, atmospheric moisture, which it condenses and drops on the earth in refreshing dew. It grows straight up in the parched and arid desert, and distributes its daily showers. The result is that around it an oasis of luxuriant vegetation soon springs up. The flood-gates of heaven refuse to open, the fountains cease to flow, the rivers shrivel and evaporate —all true; but the rain-tree getting its mositure from above renews the garden which it has created about it and gives the weary traveller shade and fruit, a new life and delightful rest. The true Christian living in vital and indissoluble relation to God is a rain-tree in this desert world. He masters that part of the world, in which his lot is cast and turns it into a garden of the Lord."

Patricia Looks at Pictures

By Miss Elizabeth Patton

PATRICIA was spending a few moments of reverie with her collection of snapshots. There were some few pictures which had a special charm and appeal for her and which often claimed her thoughts.

She spread them out before her now. One particularly striking print showed the dainty, vivid figure of a little Chinese maiden with eager smile and flashing, jet-black eyes.

"Dear little Mi Daik," murmured Patricia, "what a problem you are—and a blessing also—you and scores just like you."

She surveyed the details of the picture, high-heeled satin slippers, short tight skirt, brocaded blouse of oriental material and style, rare handcarved beads of jade, coiled braids of shining dusky hair. And although not portrayed by the camera, memory told her that lips and cheeks were touched with rouge. What a strange commentary on the attempt of East and West to meet—in the person of one small girl.

Patricia recalled bits of conversation with this former classmate, sharing of study-problems, walks across the campus, discussions of current topics, all fragrant with real friendship and a spirit of equal give and take. Then her mind turned to the long hours of reasoning and explanation and discussion with regard to the meaning of Christianity and its teachings. She heard again the bitter condemnation, "You Americans say you are Christian, but I see no difference in you." She remembered the little National's cynical disdain of prayer, her naive curiosity concerning the Holy Scriptures, and her sophisticated antagonism toward all things religious, and she sensed again the almost hopeless task of ever winning such a one to Christ.

"And Mi Daik has many praying for her, many interested, helpful friends," thought Patricia, "but, oh, the hundreds like her, visitors from others lands, to whom no one has ever tried to present Christ. Is it any wonder they go home a liability, not an asset to our Christian work overseas?"

"Oh, for an understanding heart and mind alert to sieze this missionary opportunity set within our midst!"

The next picture was not nearly so attractive. It showed a negro girl rather carelessly dressed, slightly untidy in appearance.

"Dear old Grace," said Patricia, how I wish I had a picture of you as you are now. You look quite different as a college graduate than you did as a green young freshman! What a wonderful example you are of progress and devolopment!"

The girl of whom she spoke had worked her way through school enduring much hardship and discouragement, finally to win not only her college diploma but the admiration and respect of the whole student body. After graduation she had taught a year and now held a responsible position as a Y. W. C. A. secretary, truly a symbol as Patricia said of the opportunity for service and achievement lying in her race.

Then Patricia thought, "Yes, peo-

ple admired her and respected her—is that all?"

And her thoughts turned to the amazement expressed when Grace was invited to eat in the dining room at the dormitory one night, to the absolute horror which reigned when some one suggested that she be included in a slumber-party, and to the many excuses always at hand to prevent the embarrassment of ever being seen on the street in company with a colored girl.

And Patricia smiled a little wry smile as she said, "We're willing enough to be sisters in theory, but in reality, not so much.—And the pity of it all is that some of the very ones who so shrank from friendship with "cultured, civilized Grace" are most enthusiastic about "missionary work in darkest Africa."

"God open our eyes to the African mission at our doors."

Patricia next picked up several pictures, each showing a laughing, merry row of children's faces.

"Up to me sweet childhood looketh,
Heart and mind and soul awake."

hummed Patricia.

"Oh, what need, what possibility, what reward of service can be glimpsed in the faces of children. Here is this little group of foreigners—what a privilege to work with them. Of immigrant stock, they were from almost every country on the map, seeking so much from America. Will they find here the most precious thing of all—Christ and His love?"

"And then this larger group—just an ordinary roomful of public school children, a cross section of average American life. How greatly occupied their minds are with material pleasures and interests, with increasing knowledge of literature and hygiene and science and art. But what of the spiritual realities of life? How often their possibilities are allowed to stagnate and disappear. What a challenge to consecrated, Christ-like personalities to teach, what an appeal to Christian homes and parents to mould and train and guide!"

"And then this smaller group—of Sabbath school pupils with their special privileges of added Bible study and contact with the church. From them must come our leaders, those Christian statesmen and prophets for whom the world is calling in every walk of life."

"Oh, that we may be stirred to our responsibility and duty towards these little ones—heirs of tomorrow!"

And then in quick succession Patricia noted picture after picture: a little country church, isolated, struggling; a city mission, lacking funds and workers; a group of factory girls seeking higher planes of living; a well equipped urban church calling for trained supervisors; until—was it any wonder that Patricia sensed anew the dearness of America and the vastness of its need and there welled up from her heart the prayer that all those privileged to serve at home might awaken to the magnitude and glory of their task?

A Punjabi Missionary Among the Missionaries of Tennessee

By Miss Emma Dean Anderson

FROM Stanton I took the bus back to Winchester, and then on by day train to Knoxville. I was not sure that any one at Knoxville knew I was passing through that city, but when I arrived I found Dr. J. Kelly Giffen waiting to take me to the college. This was my third visit to Knoxville. While there I thought much of the great men and women of God, who had a wonderful vision of the possibilities of what could be done through the college, and built and worked accordingly. No hiding of the light there! The College buildings are on a high hill overlooking the city. It was my pleasure and privilege to twice address the students; one morning at chapel and again at one evening meeting. I think the most beautiful and encouraging sight I have seen in America was the one from the platform of Knoxville College, as I faced those hundreds of young men and women, with their bright intelligent faces. I never spoke to a quieter or more attentive audience. I wish every member of our church could visit Knoxville, and see how very worthwhile it is for us to work, give and pray for the uplift of the people of this race.

From Knoxville I went to Greenville to visit the Missions among the people of the Highlands of Tennessee. At the foot of the beautiful mountains I found Camp Creek. We have a fine school there with good buildings. I was so glad to be with Miss Thompson in the Girl's Dormitory. What splendid training the girls are getting, as they work with her in kitchen and dining room.

Sabbath morning I spoke in Zion Church. This place is about ten miles from Camp Creek. The mission is beautifully located among the grand old trees. The congregation has erected a comfortable house for the missionary and teachers of the school. Back to Camp Creek for an afternoon meeting before a splendid audience. After two hours rest I was ready for a sixteen mile ride over a mountain road to Cedar Creek. The road was very bad in places, but we had a careful driver, and arrived in good time. I felt repaid for coming, by the warm reception I received and a full house to hear what I had to say. I remained over night in the girls' dormitory and in the morning had a fine opportunity to meet the splendid lot of young people in this school. The outlook from that mission is grand. I just feasted on the beauties of the mountains. The natural environment of the mission and the splendid instruction given in the school cannot but be a great blessing to all who come.

GIRLS DORMITORY, CAMP CREEK

My last visit was made Monday morning; I was to be at Sheldon, twenty-six miles from Cedar Creek;

the time was half past nine. I thought, well, this will be only for women and children; I cannot expect the men to come at that hour for a missionary address. Imagine my surprise when I entered the little church to find it crowded with men, women and children. The men were there in their blue shirts and overalls, shaggy beards, rough hands and unshaven faces, but oh, what wonderfully kind hearts they had. As I talked of India, and what God is doing over there and the need of India for Christ, and of God's love for us, the tears rolled down their faces. At the close they gathered around me. gave me such warm hand clasps that I felt it was the privilege of a life time to speak to people like them. It seemed more like a story from a book, than real life; it was all so rare and beautiful. The people thanked me for coming and called down heaven's blessing upon me as they went away.

Our missionaries in this lonely place are Misses Martha and Emma Wilson. They have been there about nine years, pouring out their love and devotion, counting nothing too precious to give for the redemption of these people. No more devotion to the Master and His work any where than I found in that simple cottage, on the side of those beautiful mountains. Has it been worth while? What is more worth while any where than to see men and women forsaking sin and trying to live as God would have them do. What is more worth while than to give little children a chance to know about Jesus and train them for His service. Yes, the Wilson sisters and all our devoted workers in the Southland think it worth while, to live and labor there. May we all think it worth while to support them by gifts and prayer.

A Brother's Tribute

Ithaca, N. Y.
Dec. 6, 1925

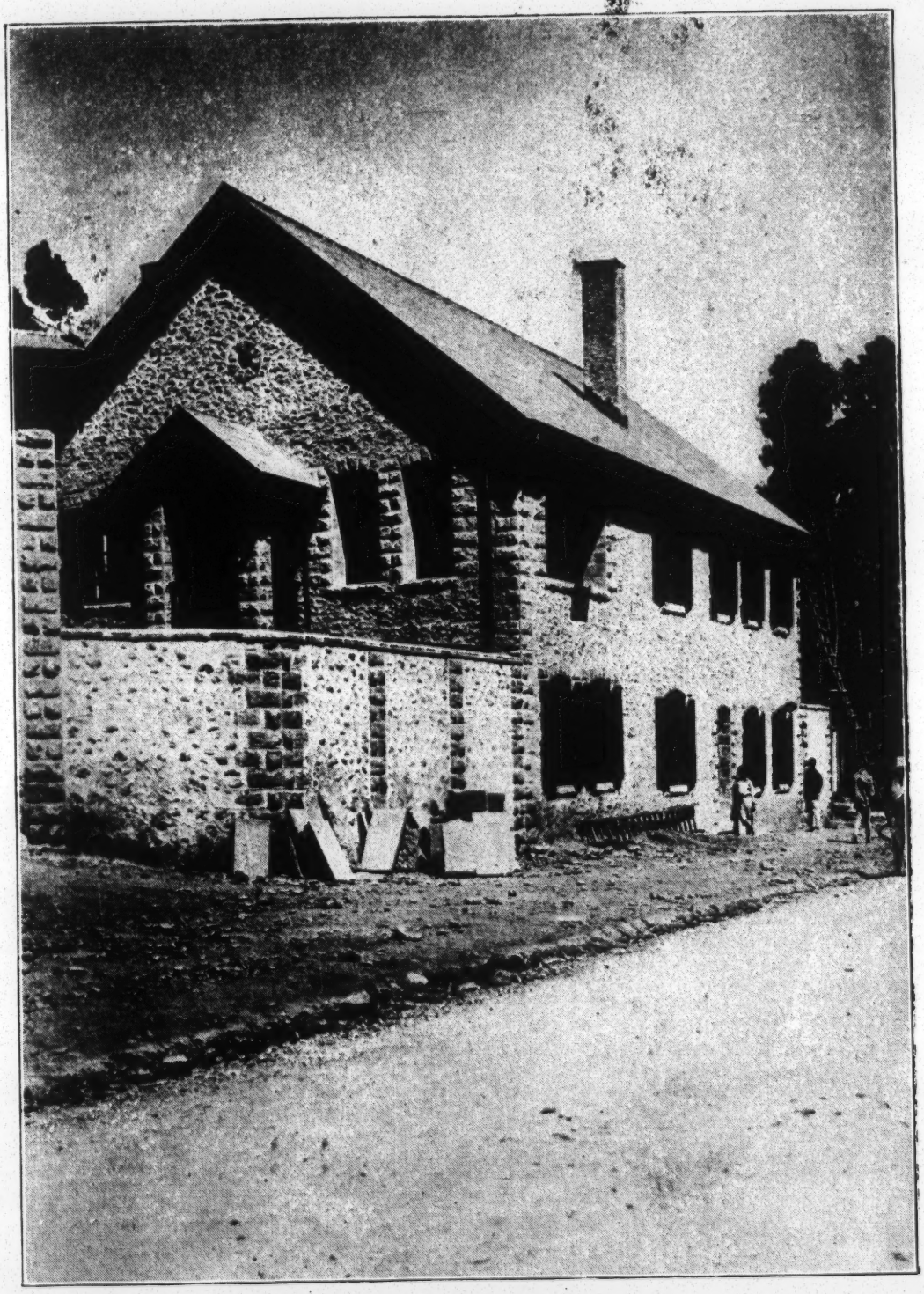
Mrs. L. P. Oyler,
Doleib Hill,
Egyptian Sudan,
Dear Mrs. Oyler:—

IT seems natural to address letters to Doleib Hill for my brother was there fifteen years. I can hardly realize that one year ago today was the last day that he lived. My interest in the Egyptian Sudan began when Ralph Tidrick first planned to go to the Shulla land and it will continue as long as I remain on earth.

Ralph and I were tenting together at Lake Geneva in Wisconsin where we were attending the Y. M. C. A. Conference. He volunteered his services for missions while we were there and I think that he suspected that his path of destiny would lead him far up the Nile. My brother had already joined the student volunteers at Ames, Iowa but he was not yet ready to leave college, so I did not know then of the special interest that I was to have at Doleib Hill in later years.

A very vivid recollection comes to

THE SHULLA CHRISTIANS WHO CARRIED MR. GUTHRIE TO HIS LAST RESTING PLACE. SEVENTY-THREE DAYS LATER THEY PERFORMED THE SAME SAD SERVICE FOR MRS. GUTHRIE.



BRITISH AND FOREIGN BIBLE SOCIETY
ADDIS ABABA, ABYSSINIA

"The entrance of thy words giveth light"

GUTHRIE CHILDREN
Courtesy Junior Magazine.

me now as I remember returning from classes at noon one day. When I stepped into Bert's room he told me that he had decided that morning that he would volunteer his services to Christ. He had come to this decision in his usual deliberate way, for he was the only student in the house when this resolution was finally made.

And now in precious memories my thoughts go back to our old home in Iowa where almost every Sabbath for many years, father and mother drove the heavy farm horses four and three quarter miles to the United Presbyterian Church at Coin, where they and their five sons worshipped God. It was on that prairie farm, in the wholesome great-out-of doors with the whole-hearted rural people and a loving father and mother that Bert began thinking of giving his entire time to the service of our great Teacher.

The progress of years scattered the brothers so far apart that no two of them lived in the same state, and one went to a distant land. One went in the construction business in California, one is operating a creamery in Iowa, another is managing a creamery in Missouri, while another is teaching in New York. But Bert chose the finer service to mankind in ministering to the souls of a needy people.

The four brothers who are left are holding honorable positions in the communities where they live, but not one, in my estimation holds a position of influence such as was held by our big brother on the Nile. It has seemed to me for many years that our national contacts and the better understanding between nations have been made effective largely through the love of Jesus. The missionaries of Christ, of course, have been directly responsible for this influence. I am sure that our big brother and his loving wife and four little folks played a real part in promoting this brotherhood in the Sudan.

Every day I am reminded of Bert

and Anna by the beautiful little memory of them in the form of baby Catherine. Like her two brothers, Franklin and David, and her sister, Dorothy, she is happy and full of sunshine. Although these dear little ones are feeling the loss of their parents very keenly now, they will realize later the value of the contribution their father and mother made for Christ to the Shullas; and they will be happy in their heritage.

Yours sincerely,
E. S. Guthrie.

First Fruits.

By Rev. D. S. Oyler, D. D.

IN order that you may become acquainted with some of our native Christians it is my happy duty to tell you a bit about the life history of three Shullas. We wish that you might know the darkness and hopelessness of their lives before they accepted Christ, and we wish that you might know something of the temptations which assail them. May you not think of them as far removed from you, but think of them in the same difficulties as yourself. They know suffering, fear, privation, and they also know something of the better things of life.

1. Nyidok was the first Shulla to be baptized.

2. Dak, his sister, was the first woman to be baptized.

3. Akot, the daughter of Dak, was the first girl to be baptized.

The father of Nyidok and Dak, Shawish, was a slave during the days when every black man might become the property of another at a moment's notice, and there is a bit of very interesting history connected with his life. One day he went to visit his wife's people. It was a time of great hunger, and he was asked by a young man with whom he became acquainted, if he would like to go along to buy a basket of kaffir corn, which is the chief food of the people. Shawish was hungry, and the offer sounded appealing to him, so he went. The Arab trader was in his boat, and he measured out a basket of grain for Shawish's friend.

The false friend picked it up and started home, and when Shawish tried to follow him he was siezed and told that he was considered the price of the grain.

He was taken to Khartoum, and sold to a man in the city itself, then to a man in Khartoum North, and to a third master in Berber. He was put to herding the camels, and at his first opportunity he escaped on camel back. Three days he travelled in this way, and when he reached Medani he left his camel and swam across the river. There he saw a woman working in a field. She asked him where he was going and he told her that he was traveling. This woman reported the matter to her husband, and her husband advised her to leave Shawish alone since he was an escaped slave.

Nyidok says that his grandfather and his father followed their master in the campaign against the Derv-

ishes. His grandfather was killed in action, and his father was wounded seven times. One of the victors saw him, and wanted to kill him, but the other men said that he was so severely wounded that if he lived it would be a miracle. So they permitted him to live. He was to be a servant. They washed and treated his wounds, and he recovered. He ran away and was taken by other people, and later on was given a wife.

AS THE CHURCH DOOR AT DOLEIB HILL LOOKS ON SABBATH MORNING. THE MEN LEAVE THEIR SPEARS AT THE DOOR BUT TAKE THEIR CLUBS IN WITH THEM.

Again he ran away and was captured. He ran away a third time by climbing over the enclosure about the camp. Getting down he fell into the thorns, but they did not hinder him. He managed to get to Khartoum, where he was hailed as a hero, because he was the only survivor on his side, of the battle. His sores were still bad, but he was faithfully taken care of by his wife, who was the mother of Nyidok. She had no medicines, but she applied coffee to his wounds. He was the chief man in the place, but he was under the direction of a woman, who had charge of the entire enclosure where they and a great many others were living. When she died the place broke up, and Shawish decided that he wanted to return to his native country. About this time he broke his leg and this added to his discomfort.

He finally reached the Shulla country with his family, one of whom was Nyidok, the first convert, and they had not been in their village long when the Dervishes came. Nyidok was then a lad ten or twelve years of age. Shawish had no desire to fight the Dervishes, and he escaped to the land of the Dinkas. For two months they were constantly on the move, and suffered from hunger all the time.

Nyidok says of himself that when they finally returned to the Shulla country his life was full of

sin, because he had learned many sinful habits in Khartoum, and to these were added the sins of the Dinkas and Nuers with whom they came in contact while they were trying to escape from the Dervishes. He says that he was always ready to take part in a fight. As a young man he was very foolish, and in trouble most of the time. Then he says he married and began to think. While he was not willing to admit it he realized that his life was very sinful, and he wanted something better. He heard the teaching of the missionaries at Doleib Hill, and "saw that it was good."

After a long, long time he had a dream which inspired within him the fear of death, without Christ. He decided that he must become a Christian, and since then has tried to live the life of a believer in Christ. He has many temptations, and tries to overcome them. He covets the prayers of other believers, which are offered in his behalf.

Dak, the first woman to be baptized, is a full sister of Nyidok's and she like Samuel, came as an answer to prayer. When Shawish returned to the Shulla country his father was much concerned because the mother of Nyidok had had no children for some time, and four little ones had been taken from them by death. So they decided that an offering should be made by Dak, whose sacred house was quite near where the family was living at the time. Dak is one of the ancestors of the Shullas to whom a great many of them look as an intercessor.

So one day Shawish and his wife were taken to this sacred house by the old man, and they were placed in the center of a circle of people composed of the attendants of the sacred house, and a number of others. Each of those in the circle took as much water as he could hold in his hand, and sprinkled it on the couple in the center. Then the grandfather presented a big sheep to the attendants of the sacred place. They cut two bits from its right ear, and one of these was tied to the right ankle of Shawish and the other tied to the right ankle of his wife.

In due time after this ceremony a little daughter was born to the couple. When the baby was less than a day old, a cow that was sacred to Dak came to the entrance of the court where the infant lay, and she lowed. The milk of that cow had been offered to Dak, and this fact, taken in connection with the fact that Dak had been entreated for a child, assured the parents that the baby was the gift of Dak, their second king, and she was therefore named Dak.

When she was a mere baby she was taken very ill, and the parents thought she was dying. In haste they took her to the sacred house, and there her father gave the iron bracelet he wore to the attendants of the place. She recovered, and her family felt that again Dak had intervened in her favor. In acknowledgment of that favor, when she was married her father sent a sheep to the attendants of the sacred house. It was a small gift of appreciation, though more likely it was a gift of fear lest Dak would be displeased that he had given the parents a daughter, and no return had been made to him.

When the infant days are surrounded by superstition, and even the prenatal influences are all on the side of superstition, it is small wonder that the lives of the natives are so dominated by the fear of evil spirits. The marvel is not that they are so slow about giving up their old beliefs, but that any of them have the courage to break away from them.

Of her childhood, Dak's chief memories are of her wrong doings, or sins. She said, "From the time a girl begins to think she does nothing but sin and sin." She also said that after reaching maturity, and when a woman grows older, she settles down to do something of value.

Like all natives she grows quite tender when she speaks of her mother, who died when she was about ten years old. Many women in this land cook only every other day, but Dak says that her mother cooked every day, and that they had good food.

She married an Arab, whose name was Abbass. He was a Christian, and he tried to train her but she would have nothing to do with his teaching. Then occurred the death of Abass, and she was left with two small children to care for. Had she been married to a Shulla her husband's relatives would have inherited her, but Abass had been a foreigner, and so Dak returned to her father's house, and sometime later married another Arab, who was not a Christian. She accepted Christ, and has tried to lead a Christian life, but she has not always found it easy. Many a time it is difficult for a new convert to know just what to do when different questions come up.

Dak is just one of the multitude of Shulla women, who are grouping in the dark, who know that they want something, but they do not know what it is, that they need. She has made progress in her Christian life, but she needs constant encouragement.

Akot, the daughter of Dak, was born in 1914, Her name means "Rain," and it was given to her because she was born during a rain storm. Akot has always looked upon herself as a Christian. Was not her father a Christian, and should she not follow in the footsteps of her father?

In Africa we often see a person clinging to a religion because it is the religion of his ancestors. At first that feeling is a barrier to the progress of the Gospel, but it has proven a help. A few accept Christ, and immediately their children begin to look to them as the leaders of the way. The child of a Christian is likely to go farther in the Christian life than is the parent who was first brought from the ignorance of a false religion. Each generation will see an advance in the quality of the Christians. Of such as little Akot is the hope of the Sudan, and when many, like Akot, come to accept the Saviour a glorious future is assured for the lands of the Nile.

The Lure of the Sudan

J. M. McCleery, M. D.

WHEREIN consists the lure of the Sudan? You may well ask that question for, from some things one reads, it would seem that there is not only nothing attractive in the Sudan, but that it is in such a hopeless, disease-infested condition that it is not worth saving. No one traveller, missionary or explorer, can paint an accurate picture of the Sudan for no one can begin to see it all, and it contains an infinite variety of people, animals, homes and scenes. So ignore any prejudiced insinuations against the climate or the poor, densely ignorant people which you may have read, and let us see if we can determine what it is in the Sudan that has for many of us an irresistible lure.

Wherein consists the lure of the Sudan? What would make the Giffens spend days in a small sailboat, exposed to the terrific heat, the weeks in a tent in the same heat, and exposed to the deadly mosquitoes, the constant possibility of attack by wild animals, or even, as far as they knew, by unfriendly natives? What would draw Dr. Sowash and make him deprive himself of the comforts of his home and his family, and live alone in a foreign land? What caused the Guthries to spend years of faithful service at Doleib Hill? What induces the others, whom we have not space to enumerate, several of whom have spent nearly twenty years in this supposedly unattractive country, to give up the large salaries which they might be getting, and the conveniences and luxuries of present day America?

Does the lure consist in the opportunity for travel? From the earliest times the Nile, and especially the upper reaches of this mighty river, have had a great lure for the explorer. Even today there are immense areas of the Sudan which have never been adequately explored. Travellers and explorers are constantly engaged in ferreting out and describing the new parts of the Sudan, and for them it has a great attraction. But for them the attraction soon wanes, and they stay but a short time and then seek new fields. Does the lure consist in the opportunity for hunting? Annually many sportsmen from England, America and various countries go to the Sudan with their guns and equipment, and spend many days in hunting the magnificent game which is plentiful there. It is a hunter's paradise. But the sportsman goes, stays for a few days or weeks, and passes on. He, too, contributes nothing to the country itself or to the people, and he is soon forgotten.

Does the lure consist in the opportunity for studying many new and strange people? There are said to be more than eighty different tribes in Mongalla province alone, and it is only one of the fifteen provinces in the Sudan. Each of these tribes has its own language, customs, beliefs, etc. For one interested in ethnology, pagan religions, witch-craft and languages, the Sudan provides a fertile field.

One could enumerate many other ways in which the Sudan holds a great attraction for people of all tastes, but you will want to know

wherein consists its lure for the missionary. He, too, is interested in travel. The ocean trip and the days of journeying up the Nile are of tremendous interest for the first few times, but the attractiveness of the trip tends to wane and becomes part of the missionary's duty, rather than a luxury. He may enjoy a day's hunting, but he more often goes that he may have meat for himself and family. He may enjoy studying the habits and customs of the people, but he must spend his time learning as best he can the language, customs and inner thoughts of only one tribe, in order that he may better deal with them, and win their confidence. After twenty years of work and study he often feels himself less competent to write a book about his people than does the tourist after spending twenty days with a tribe. Your missionary's exploring must be done in the hearts of his people for if he spends his time rushing from place to place, a lasting impression is made on no one. His hunting is for souls whom he can help and lead to better things. His study of the people is with the end in view that he may know how to appeal to their hearts and lives, and give them a saving knowledge of the Saviour whom he has been fortunate enough to know from childhood.

It must be obvious now to any one, what constitutes the lure of the Sudan. You can easily see, why it is that once a missionary to the Sudan, the lure is never lost. Why it is that almost before one lands in New York he has an indescribable pull drawing him back to the people, whom to merely see is to love, and why no other work looks so attractive when one has once had a taste of work there. If there is pride in heaven, imagine the pride with which your Sudan missionary friend will lead up and introduce to you the Christian Sudanese of whom you have heard.

Read about some of these fine characters and you, also, must catch the lure, for this lure does not consist in hunting, in travel, in study, or in the many attractive features of the Sudan. It consists in the joy of seeing a savage heart changed to one of Christian peace, in seeing Christian homes established in a pagan country, in the joy of seeing old wounds healed, in the joy of seeing sanitary surroundings gradually replace conditions of filth, in the joy of seeing a sad and miserable face give way to the light of true happiness, and in the joy of seeing a Christian civilization in the real sense of the word, gradually premeating an entire tribe. In a sentence, IT CONSISTS IN THE JOY OF SEEING A SOUL SAVED.

"Go ye and teach the next one whom you meet—
Man, woman, child, at home or on the street—
That 'God so loved them' each in thought so sweet
He could not have them lost through sin's defeat,
But sent you with His message to repeat
That pardon through His Son might be complete.
So shall our land be saved from sore defeat
And gather with the nations at His feet."

Gleanings From India's Press

By Miss Mary J. Campbell

MARY J. CAMPBELL

A METHODIST weekly of November speaks of "distressing news" from the home church. Their Board of Foreign Missions closed their books October 31, with $50,000 less than during the preceding year. This news was cabled to India, along with this statement "Do not anticipate increased appropriations."

I was pleased to see that this brought a ray of encouragement to them. It was remarked that this seemed to indicate that further decrease was not contemplated. They had not been looking forward to such a dread contingency, and the escape from it afforded them some relief which helped to temper the disappointment of not obtaining additional assistance.

This second year of privation in their field will be more serious than the first despite all their development of indigenous resources. They will have to further reduce their staff. They are already planning for some of their preachers to take up secular work. This seems a great pity when preachers are so sadly needed to shepherd the growing flock.

I am glad to note that they refuse to be panic stricken. The church of India will accept the situation sorrowfully but with Christian courage. The editor says:—"In deep sorrow over the losses that must inevitably result, with hearts heavily burdened for those who will be separated from the work of the ministry to which God had called them *and with a sense of the spiritual tragedies in distant America that have resulted in this partial abandonment of God's kingdom interests in the great mission fields* we must lift up our hearts to God in purer faith and move forward in His service with more complete devotion."

God grant this new turning to God in prayer may bring on a great revival, a real Pentecost. This would more than compensate for all financial losses.

Bishop Thoburn in a letter written in 1883 spoke of the need of a man for the Calcutta pulpit. "He must be a soul-saving man" was his description of the man. Every church in India still needs as pastor a "soul-saving" man. There was never greater soul-hunger in India than today. The evangelistic appeal is bringing results in Bombay, Poona. Magpur, Calcutta.

Dr Stanley E. Jones is again busy in his beloved India. He belongs to the M. E. Mission but has permission to go anywhere, everywhere from which the call comes.

During December he worked in the Mohammedan centers, Agra and Allahabad; also with Irish Presbyterians in the difficult Hindu field,

in Ahmedabad. In January he will be in Calcutta and Dacca.

These places have all become dear to my heart.

The province of the Punjab has recently granted franchise to its women. This brings the number of provinces up to five which have decided to mete out justice to womanhood. Our educated Christian young women have entered upon a day of wonderful opportunity.

One of our finest honorary W. C. T. U. Organizers Miss Marion Navalpar of Poona has just been elected and installed as elder in the Presbyterian church of which she is a member. Her father was at one time pastor of that church. She and her brother-in-law Mr. Joseph Shahbaz were made elders at the same time. Mr. Shahbaz, now a prosperous young business man of Poona, is the youngest son of Rev. I. D. Shahbaz of our Punjab Mission.

I've received great kindness in that beautiful Poona home.

The World

"God so loved the world . . ." "Go ye into all the world and preach . . ."

The population of the world is about 1,900,000,000.

There are as many *houses* in India as there are white men in the British Empire.

Of any hundred people in India, 68 are Hindus, 22 are Mohammadans, 3 are Buddhists, 3 are Animists, 1 is a Christian, and 1 a Sikh. The other 2 may be a Jain and a Jew.

The number of Moslems in India is larger than that of the entire White population of the British Empire.

The population of India numbered 318,942,500 in 1921. It increased 20 per cent. in 50 years.

British Africa has 1 White person in every 35 of the population, and 1 person of British stock in every 88.

There are 15,459,000 Jews in the world.

Nearly 2,000,000 Chinese live outside China in the Far East.

The population of Japan grew from 33,100,000 in 1872, to 60,800,000 in 1924: i. e. 27,700,000 in 52 years. The United Kingdom added 16,200,000 in the same period. The natural increase of population in Australia is 80,000 a year; in Japan it is 700,000 a year.

Africa is estimated to contain 129,414,700 people.

THE BIBLE IN THE WORLD

It is estimated that some part of the Scriptures has been rendered into languages spoken by seven-tenths of mankind, i. e. by 1,330,000,000 people.

—From *The Bible in the World.*

Foreign Correspondence

EGYPT

Minnehaha Finney, Editor. Tanta, Egypt.

GREETINGS TO OUR FEBRUARY MISSIONARIES

Febraury 1 Miss Viola Bayne
Febraury 4 Miss Kate A. Hill
February 4 Miss Alica Grimes
February 9 Miss Mabel C. Stewart
February 9 Miss Vida G. Graham
February 10 Miss Florence Davison
February 10 Miss Elsie E. Grove
February 15 Miss Rosa A. McCullough
February 18 Miss Martha C. Glass
February 19 Miss R. Jean Black
February 20 Miss Jane Smith
February 21 Miss Janette Howland
February 21 Miss Ella M. Gordon

Some Things the Press in Egypt Talks About

Clippings from different newspapers in Egypt, showing the trend of thought in the Valley of the Nile

EDUCATION OF WOMEN IN EGYPT

How it is Effected

An interesting account of what is being done in Egypt for the education of women is given by Lady Drummond Hay in the "Near East," she writes:

The many elementary girls' schools in Egypt (some two hundred in all) provide the education for the masses. For the nominal fee of 15 piastres a month (approximately 3s.), girls between the ages of five and twelve years receive sound instruction in Arabic, arithmetic, needle-work, nature study, and domestic economy, the last two subjects being given special attention. The main object of these schools is not to educate the girls beyond their station in life, but rather to equip them to deal with such circumstances as will inevitably fall to their lot, and at the same time to broaden and refine their minds.

The girls who wish to continue their studies at the expense of the State pass from the elementary schools to a higher elementary school for examinations, and from the age of fourteen are eligible for admission to one of the training colleges.

Many girls leave school at the age of fourteen, but aspirants to the profession of teacher pass from the various primary schools to the training colleges.

At the present time there is only one secondary girls' school in Egypt. It contains about eighty pupils, ranging from thirteen to twenty or twenty-one years of age, who are prepared for examinations, the final one of which corresponds to the London Matriculation. The girls, mostly of the upper middle class, pay £30 a year, a fee including instruction, books, and the midday meal. In this school it is a case of learning for learning's sake, and the girls are not prepared to be teachers; for that they must transfer at the age of fourteen to one of the training colleges, of which the two principal are the Boulac Training College and the Sanieh Training College. The former draws its pupils more from the elementary schools, and the latter from the primary schools, especially from the Sanieh Girls' School, but both offer free education, and during a three or four year's course they are provided with board, lodging, clothes, books, and a first-rate education. Christians and Moslems work side by side, religious instruction being provided for both without prejudice.

The Training Colleges

The Boulac Training College was established in 1912 under an English

headmistress. At the time of writing there are some 222 boarders actually in the college, of whom some seventy or eighty finished teachers will this year pass out to other schools. The teachers for this training college are drawn mainly from the Sanieh Training College.

The Sanieh School was originally founded some thirty years ago by the wife of Ismail Pasha, and the present school and training college contains over 400 pupils, of whom a certain number are sent annually at the expense of the Egyptian Government to finish their education in England.

The demand for schoolmistresses exceeds the supply, as it is only within recent years that teaching has become a recognized career for Moslem or Coptic girls. But now they cannot train them fast enough to meet the requirements of girls' schools all over the country. Highly qualified English schoolmistresses are sought after by the Egyptian Government, who generously reward good service by liberal payment and every consideration; in the case of a headmistress, frequently providing a furnished flat on the school premises. The young Egyptian girls, after qualifying as teachers, receive high renumeration compared with other countries.

"Private" schools in Egypt there are without number but for the most part they seem to furnish an inferior education, and not being subject to State surveillance, the healthy and hygienic conditions—such a feature of the Government schools—do not always prevail. There are also one or two "exclusive" schools for the daughters of the aristocracy, but the majority of these girls have private governesses, either English or French, and in some cases they finish their education in boarding schools of England, France, or Switzerland.

—*Egyptian Gazette.*

A NEW STEP IN THE EDUCATION OF WOMEN IN EGYPT

The first women's scholastic mission left Egypt for England only a few years ago but since then each year sees a greater number of Egyptian young women going abroad to study and to train for teachers. It has been only within recent years that teaching has been recognized as a career for the Egyptian women of the better class. The American Mission has been a pioneer in demonstrating this great work for the Egyptian girl but sad to say since we yet have no regularly established Training School for teachers we cannot stay in the front ranks of this rapidly increasing army which is being mobilized for the education of the Egyptian girl.

The Egyptian Government is giving attractive inducements to well-educated young women of good families to go abroad to study. Only re-

CAIRO COLLEGE FOR GIRLS
The highest Christian School for girls in all North Africa

Foreign Correspondence

EGYPT

Minnehaha Finney, Editor. Tanta, Egypt.

GREETINGS TO OUR FEBRUARY MISSIONARIES

Febraury 1 Miss Viola Bayne
Febraury 4 Miss Kate A. Hill
February 4 Miss Alica Grimes
February 9 Miss Mabel C. Stewart
February 9 Miss Vida G. Graham
February 10 Miss Florence Davison
February 10 Miss Elsie E. Grove
February 15 Miss Rosa A. McCullough
February 18 Miss Martha C. Glass
February 19 Miss R. Jean Black
February 20 Miss Jane Smith
February 21 Miss Janette Howland
February 21 Miss Ella M. Gordon

Some Things the Press in Egypt Talks About

Clippings from different newspapers in Egypt, showing the trend of thought in the Valley of the Nile

EDUCATION OF WOMEN IN EGYPT

How it is Effected

An interesting account of what is being done in Egypt for the education of women is given by Lady Drummond Hay in the "Near East," she writes:

The many elementary girls' schools in Egypt (some two hundred in all) provide the education for the masses. For the nominal fee of 15 piastres a month (approximately 3s.), girls between the ages of five and twelve years receive sound instruction in Arabic, arithmetic, needle-work, nature study, and domestic economy, the last two subjects being given special attention. The main object of these schools is not to educate the girls beyond their station in life, but rather to equip them to deal with such circumstances as will inevitably fall to their lot, and at the same time to broaden and refine their minds.

The girls who wish to continue their studies at the expense of the State pass from the elementary schools to a higher elementary school for examinations, and from the age of fourteen are eligible for admission to one of the training colleges.

Many girls leave school at the age of fourteen, but aspirants to the profession of teacher pass from the various primary schools to the training colleges.

At the present time there is only one secondary girls' school in Egypt. It contains about eighty pupils, ranging from thirteen to twenty or twenty-one years of age, who are prepared for examinations, the final one of which corresponds to the London Matriculation. The girls, mostly of the upper middle class, pay £30 a year, a fee including instruction, books, and the midday meal. In this school it is a case of learning for learning's sake, and the girls are not prepared to be teachers; for that they must transfer at the age of fourteen to one of the training colleges, of which the two principal are the Boulac Training College and the Sanieh Training College. The former draws its pupils more from the elementary schools, and the latter from the primary schools, especially from the Sanieh Girls' School, but both offer free education, and during a three or four year's course they are provided with board, lodging, clothes, books, and a first-rate education. Christians and Moslems work side by side, religious instruction being provided for both without prejudice.

The Training Colleges

The Boulac Training College was established in 1912 under an English

headmistress. At the time of writing there are some 222 boarders actually in the college, of whom some seventy or eighty finished teachers will this year pass out to other schools. The teachers for this training college are drawn mainly from the Sanieh Training College.

The Sanieh School was originally founded some thirty years ago by the wife of Ismail Pasha, and the present school and training college contains over 400 pupils, of whom a certain number are sent annually at the expense of the Egyptian Government to finish their education in England.

The demand for schoolmistresses exceeds the supply, as it is only within recent years that teaching has become a recognized career for Moslem or Coptic girls. But now they cannot train them fast enough to meet the requirements of girls' schools all over the country. Highly qualified English schoolmistresses are sought after by the Egyptian Government, who generously reward good service by liberal payment and every consideration; in the case of a headmistress, frequently providing a furnished flat on the school premises. The young Egyptian girls, after qualifying as teachers, receive high renumeration compared with other countries.

"Private" schools in Egypt there are without number but for the most part they seem to furnish an inferior education, and not being subject to State surveillance, the healthy and hygienic conditions—such a feature of the Government schools—do not always prevail. There are also one or two "exclusive" schools for the daughters of the aristocracy, but the majority of these girls have private governesses, either English or French, and in some cases they finish their education in boarding schools of England, France, or Switzerland.

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cently a company of young women was sent to England to study a year and then three years in Cambridge when they will be expected to serve the Ministry of Education in Egypt as Head-Mistresses of Schools.

Among this number were two young women of the American Mission Girls' College in Egypt. They had been boarders for some years and were members of the Senior Class. We were greatly grieved to see them go and the girls were very reluctant to leave their beloved school before graduating, yet when the proposal was made to the relatives of the young women it seemed too great an honor to be thrust aside and as it is recognized in the Ministry of Education that the girls in the American Mission Girls' College are well grounded in their studies in both Arabic and English languages, it did not seem to be necessary for them to delay till the end of the year. Our good wishes go with these two dear girls and we earnestly pray that they will be kept true to the ideals, which have been set before them for years and that they may return to Egypt to take a place of influence for everything that is good and true and beautiful.

MINNEHAHA FINNEY

APPRECIATION OF DR. CARRIE BUCHANAN*

A very beautiful tribute was paid to Miss Buchanan, by the *Egyptian Gazette*. A history of her life and work for the people of Egypt was given. The writer voiced the deep regret of a multitude of people in Miss Buchanan's illness and enforced vacation.

The "Appreciation" written for the Egyptian Gazette well expresses the feelings of us all out here in Egypt toward our dear fellow-worker, Carrie M. Buchanan. Words do not adequately express the lonesome feeling some of us had when we said good bye for she has always been a delightful friend and co-worker. It would have been our dearest wish to have had her spend yet many years out here in the work she has been doing so efficiently but since she has had to go back home on account of health reasons we can but hope and pray that she will be restored and that wherever she is she may have the privilege of serving the Master she so dearly loves.

M. FINNEY

—*A beautiful tribute to the life and work of Dr. Carrie Buchanan published in The Egyptian Gazette was sent for this department. As it has already been printed in full in the United Presbyterian we omit it.
—Editor Women's Missionary Magazine.

REFORM OF NATIVE MARRIAGE CUSTOMS

I believe that unhappiness in our married life is due to the corrupt system by which two persons, utterly unknown to one another, marry. Neither of them has any liberty in the choice of a partner for his or her life. The best idea would be to allow the man to see his future wife. The girl, during her school life, is not veiled; so why not allow her to remain so till she gets married, particularly as she has been accustomed to a certain amount of liberty. When she gets married, the question of her remaining unveiled, or adopting the veil, depends on her husband and on herself. This is the best solution of this social question. In Europe the man knows his wife before marriage, and thus both know the good and the bad qualities of one another, and in consequence lead a very happy life.
—*The Siyasa* (from a contributor).

EGYPT'S UNDESIRABLE GUESTS

The fortune which Egypt reaps from its guests is not the same as that of other countries. We must hasten to say that many of our guests have rendered the country great and useful services, but it is not of these that we wish to speak here. We wish to speak only of the lower classes of

foreigners, to whom the country has opened its doors wide, and who have repaid it for the welcome it has given them in a very bad manner. There are among this class men who trade in white slaves, who open gambling dens, who sell adulterated drinks, and, worse still, those who sell cocaine, morphia and other drugs. All those men resort to diabolical tricks to import these articles and distribute them all over the country for men and women to use. The responsibility for this state of things falls on the Government, which should modify the criminal law in such a manner as to put a stop to this traffic. We doubt if there is another country in which the use of these poisons has spread as much as it has here, as is proved by the fact that one quarter of our young men take these drugs, while the hospitals, lunatic asylums, and prisons are full of them.

—*Misr* (from an article under the heading of "The misfortunes of Egypt are due to its guests)."

THE DRUG-TAKING EVIL

During the last century the number of those who took drugs, such as hashish, was small, and the dens in which they were used, in cities and towns, could be counted on the fingers of one hand in each case. But the position is now different for the new chemical substances which benumb the nerves, can be used everywhere, even in the streets. It is very strange that those addicted to the use of these narcotics, do all they can to popularize them by inducing others to follow their example. But the world has now awakened, and realized the great danger which threatens it, whose ghost can be seen in houses, bazaars, motor-cars, places of amusement and elsewhere, and this fact has led the Government to modify the law which deals with it. But it is much to be regretted that pharmacies, which were meant to to supply remedies for disease, have fallen so low as to sell these poisons, in order to make money. In fact the owners of some of them have made fortunes from this trade. Fortunately a number of officers of the Egyptian police have realized the duty they have to their country, and have taken to fighting the spread of the habit. Their attention has been particularly drawn to the distributing centers, some of which they raided, and it is fortunate that the Courts have inflicted sentences in these cases which support the actions of the police.

—*The Mokattam* (commenting on the spread of the use of narcotics.

THE SIGNIFICANCE OF THE HAT

Mustapha Kemal and his followers are doing all they can to aid the progress of their country. They have altered old laws which were not fit for the present generation; they have abondoned old habits which are out of keeping with the present age. They act and do not talk. The reactionaries may say that the Turks have acted against their religion, but the only arm in the hands of the reactionaries is that of religion. Religion has nothing to do with the manner in which we eat, drink and dress. I remember a Sheikh who made a speech in which he mixed up religion with chemistry, physics, medicine and astronomy, all of which are sciences, subject to modification, while the laws of religion admit of no change. Reactionaries may ask, when they hear that the Turks have changed their dress, if nations advance by wearing hats, but perhaps a change in the dress will improve character, as a song may kindle the smouldering fire of energy. One single year has given our sons a lesson in patriotism, better than all those given them in the schools. We should, therefore, admire the courage of the Turks.

—The *Siyasa* (from an article by Dr. Mansour Fahmy, commenting on

a speech made by Mustapah Kemal Pasha recommending the Turks to wear hats).

INFLUENCE OF CLOTHES ON THE MENTALITY

Many have misunderstood the courage of Mustapah Kemal in suppressing the national Turkish head dress. The fact of the matter is that the hat has an influence on the mentality of the wearer, and this was the reason why the reformers of Russia changed the dress of its inhabitants. When Peter the Great wished to civilize the Russians he ordered them to change their dress and to shave their beards. Our own forefathers wore the oriental dress till Ismail Pasha introduced European civilization and ordered the officials to wear European clothes. It was from those days that they began to be civilized. Let those who wish to know the influence of dress on themselves wear wornout clothes. When Coptic girls wear European clothes they behave like European girls; they walk quickly, their bodies are straight and they hold their heads high; but when they wear the Turkish dress they behave like Turkish women and are shy in public.

Shakespeare was right when he said "that clothes maketh the man." The hat on the head of the European lady makes us respect her; which is not the case with the habara and the veil. We all know that the hat is more respected in Egypt than the tarbush. The question is this: Is European civilization superior to the oriental? If it is, we must accept the whole of it: we must wear European clothes, learn European sciences, and open our hearts to European civilization so that it enters our houses and farms and influences our men, women and children. If not, let us return to the old conditions of a hundred years ago, and abolish our railways, motor-cars, steam-engines, modern science, etc. Mustapha Kemal knows that the West is superior to the East; he wishes Turkish civilization to be complete.

—The *Musawir* (from a contribution by an anonymous writer).

AMERICAN TRACTOR IN EGYPT

A Growing Market

The New York "Journal of Commerce," quoting from a report received at the Department of Commerce from the American Trade Commissioner in Egypt says that a growing market for tractors exists in Egypt. Official Egyptian statistics show that 101 tractors were imported in the first four months of the current year, compared with but 15 imported in the corresponding period of 1924, valued at £E. 17,726 and £E. 1,781 respectively. In 1920, 294 tractors were imported and this figure will be exceeded in 1924 if the present rate of import continues.

Most of the tractors imported were of American origin, the Egyptian statistics showing 83 coming from the United States. The unit value of the 88 American tractors was only £E.160.

In 1920, a boom year for tractors in Egypt, the United Kingdom ranked second and supplied ninety-two tractors as compared with one hundred and fifty coming from the United States, while the unit value of British tractors was lower than that of American tractors.

Some agents for well-known makes of American tractors are systematically and scientifically pushing sales throughout Egypt. One agent delivers tractors to farmers on a part payment plan and each sale is carefully followed up to insure the purchaser obtaining the maximum amount of service. This is a very important factor in Egypt, and the maintainence of stock of tractors and spare parts in such centers as Cairo and Alexandria has been an important element in enabling many tractor sales to be made. Most of

the tractors imported are for agricultural uses, but Egypt is now launching upon a program of road development which should create a market for tractors for road development. A large program of public works construction which was postponed during the war and which has not yet been renewed will in time be carried to completion and tractors will be suitable for performing much of the work that will be undertaken.

—*Egyptian Gazette.*

INDIA

Miss Jean Morrison, Editor, Abbottabad, India

In the first session of our Annual Meeting devotional days we stood in silence in loving remembrance of our friend and co-worker, Mrs. George Moore; then followed a season of prayer thanking God for her life and work and asking comfort for Mr. Moore and other friends so sorely bereft. General satisfaction was expressed that we have such a consecrated capable and efficient leader as Mrs. J. P. White to step in and "carry on." Our prayers are with her in the responsibility of this great work for which she has been chosen.

Last year's Retreats and Prayer Conferences were so obviously helpful that it was resolved to plan for more of them in the coming year. These will necessarily be sectional as we are too large a Mission and too widely separated to admit of all meeting in one place. We also desire our Indian helpers to join us. We are all requested to study as a text-book—"The Dynamic of Service" by Paget Wilkes.

Rev. and Mrs. D. E. Alter are transferred from Jhelum to Abbottabad, N. W. F. P. This field is 95% Mohammedan and there is a great opportunity to evangelize and organize in this new centre. Rejoice with us that the last payment is made on the Abbottabad Church building! God has been good to us and has again done the seemingly impossible.

Rev. and Mrs. J. B. Cummings are rejoicing in the gift of a bonny little son, Thomas Fulton Cummings the second.

On Wednesday, Nov. 11th in Taxila, at the home of her brother, Miss Harriet Jongewaard was married to Rev. Hugh Milne of Jhelum. All good wishes to the happy couple.

Dr. J. H. Martin has been very ill in Sialkot since Annual Meeting. He is better but is very weak and will not be able for the winter's work.

"WELCOME HOME"

By Miss Kate Spencer

The missionary party that sailed from New York on the City of Harvard, Sept, 6th, felt that they were helped forward on their journey by the intercession of many of the Magazine readers.

We had a most pleasant voyage; every arrangement possible was made that the journey might be a happy one. Mrs. H. C. Campbell, Mrs. Sands, United Presbyterians from Brooklyn and other friends came to see us off. The wind and waves were favorable to us and there was practically no sea sickness. There were eighty passengers on board and only six of this number were not engaged in missionary work. There were thirty-four children on board, all but one of whom belonged to the missionaries.

Our first stop was at Port Said, after seventeen days on the water. There, thirteen adults and nine children of our group left us, to take up their work in Egypt. The day in this port was a very thrilling one. Several Egyptian missionaries were

waiting to welcome their recruits and assisted us in enjoying the sights of the city.

On ship board again we began to feel much nearer our destination; all of us were now bound for India. We were United Presbyterians, Presbyterians, Baptists, Disciples, Christian Alliance, Associate Reform, Pentecostal. Lutheran, Seventh Day Adventist and Y. M. C. A. All through the voyage we united in a daily prayer service. One very helpful conference on work in India was held. There was plenty of time for games and recreation too; the swimming pool was much appreciated during the warm days on the Red Sea. At Aden we went ashore and saw King Solomen's Wells.

We arrived at Karachi on Oct. 7th about six P. M., but did not disembark until the next day. Banks were not open until 11 o'clock and money had to be exchanged before we could start up country. We were allowed to take one hundred and eighty pounds of luggage on each railway ticket. The remainder filled a freight car and was sent to Sialkot.

About noon we discovered that a mistake had been made in our train reservations, that places on the boat train had been reserved for us the night before and that only six of us could be accommodated that night. This was a keen disappointment for telegrams had been sent telling of our expected arrival and the slow train would not reach till twelve hours later. Mrs. Dale White, (Janet Ballantyne,) had planned a tea party in honor of her sister's arrival; she was to board the train with her tea equipment and serve between her station and Montgomery. The lucky six enjoyed the refreshments prepared for the whole party. The slow train left first so we had to dash off to the station and when we reached there were impressed anew with the impossibility of hustling the East. The ticket agent did not know the locations of the places we were going and had to be shown each one on the map; it took twenty minutes for each ticket and there was a long delay in convincing the baggage master that consecutive numbers on our tickets were not necessary in order to receive free luggage allowance. There was great confusion in getting things sorted out and the train whistled to start before we were in our places. Trains in India are divided into first, second, third, and intermediate compartments; only the fast trains carry dining cars. We had very little time to gather a lunch together but did the the best we could and hoped that the train would stop at some of the stations long enough for us to visit the refreshment rooms. At the first stop a ticket collector came along and found four of us in a first class compartment with second class tickets. He insisted that we pay double fare but we said that a train official had told us to get in as there was no room for us in the second class. The loud talking of the Inspector attracted the attention of another official and he settled the discussion by pointing out that our car was marked "second class for this trip only." When the train started on, one of our party remembered "Old McDonald Had A Farm" so we sang that and felt somewhat relieved. By that time we were hungry and made some sandwiches and ate some fruit; the girls in the next compartment had some permanganate to wash the fruit in. We bought bottled soda water and ice and treated the ice to a permanganate bath too. At ten o'clock the train stopped for twenty minutes and we assaulted the refreshment room. The waiters were so slow in serving us that we didn't get all we wanted but what we had was very good. A cat furnished music while we ate.

The upper berths in the trains are shelf like affairs that turn up along the wall when not in use and when need can be unhooked and dropped down to a right angle postion where

they are held in place by chains from the ceiling. Every one must carry his own bedding; we slept very well the two nights we were on the train.

Most of the country between Karachi and the Panjab is a great tract of desert land and not at all pleasant scenery. It was sandy and dusty but we had known it would be that way and were not surprised. We were glad for the cool breeze that we had. They say that in the construction of the railway across this desert that four English engineers lost their lives because of the intense heat. The towns of Jacobabad, Lindsay, Nuttell and Adamsahiba are named for them.

Agnes Ballantyne was met by her sister at three A. M. in Montgomery. Our train lost time as we progressed and when we reached Lahore we were three hours late; however, relatives and friends were patiently waiting to receive us. For some of us the delay meant twenty-four hours more before we could get trains to out-stations. I was much disappointed that I could not get to Sargodha and back before the opening of annual meeting. I had to go straight to Sialkot. The Christians in Sargodha were even more disappointed than I, for they had decorated the driveway with tissue paper and banners besides wasting a lot of fire works on the evening of my expected arrival. When I did arrive two weeks later, at 10 A. M., they were unprepared. In half an hour the people in the compound and hospital were giving their greetings and relating past events, and I was commenting on the improvements in the place when suddenly there was a great cracking and popping all about me. If I had not known something of the custom of India in giving welcome to people, I would have thought that I was in the midst of enemy guns. Their happy faces and smiles, as well as the noisy firecrackers, assurred me that their welcome was a genuine one. That evening when we returned from an errand, the gate way and the roof of the house were lighted, and a new supply of fire works was brought on for this occasion. One mother asked her five year old son to recite all he had learned during my absence. He stood up proudly and recited Scripture verses, multiplication tables, poetry and Bible stories until we had to stop him.

No doubt every returning member of this party is just as happy to be back among the Indian people as I am. I imagine the new people are still opening their eyes wide and saying—"I didn't know it would be like this."

HAZARA DISTRICT

By Mrs. W. F. Patterson

Monsehra is a small town about sixteen miles northwest of Abbotabad in the Northwest Frontier Province. At present it is an outpost, there being no missionaries working beyond until we come to Srinagar, Kashmir, 200 miles northeast. On the north lies territory as yet forbidden to us. However, there is plenty to do if we can work the district that lies comparatively near at hand.

Taking a little walk this morning, to the brow of the hill, I looked across part of the Pakli Plain. Heavy rains, which had fallen for three days steadily, had cleared the atmosphere and villages and hamlets scattered about, up to the foot of the mountains on the north, a distance of about fifteen miles away, were clearly seen. Now, whereas the men of these villages may have heard the Gospel, it is very unlikely that the women have heard, their lot being so different from that of the men. The view from the hill gave only a small portion of our parish.

Now to say something of Monsehra itself. It is just a little Indian town with no European residents. Though small, it is quite a busy trading center for the villages of which I have already spoken. Its

narrow, dirty bazaar is constantly thronged with people buying and selling. The Khan of Monsehra is an old fashioned, selfish, unprogressive Mohammedan, and while other towns are working for improved sanitary conditions, we remain in the back ground. Behind the main street is a rabbit warren of unmade, unkept alleys, filthy and odoriferous, except when the blessing of a heavy rain washes them down. It is strange to see among such poor surroundings well built houses of brick being put up, but so it is . Building is constantly going on and the little town steadily grows, showing that it is not without its sources of wealth.

We have a representative population, though the Mohammedans prevail. The wealthy Hindu is here as merchant and money lender, the man who can keep as well as make his money; there is the Sikh also and the Arya Samaj; the Sikh is a good mechanic. Of the Arya Samaj folk I cannot say much except that when visiting their homes there is an utter lack of law and order, no respect for each other and no thought of God.

When my husband and I first came to this town the Mohammedans were not at all friendly. It was evident that they did not want Christian missionaries here. For some time we could not find any place to live, had only a hired room in the government stage bungalow, rather far from the town and in other ways unsuitable. Later on a house of sorts was found and it is wonderful to think that this house has now become our property, and though for six months the people have from time to time talked of trying to get it from us, and doubtless could make something of a case if they tried, yet so far they have done nothing and we are praying that they may just be kept from acting until the year has passed from the time of purchase, after which they can do nothing. It is really wonderful to consider the over-ruling of God, that in spite of all their antipathy we actually own property in their town and in a suitable position for work.

As to the work itself, for me this means visiting the women in their homes. Two or three years ago this was not easy; there seemed no entrance: I felt decidedly unwanted, I couldn't get a start. Then one morning when shopping as usual in the bazaar, a man came up and said, "Do you understand women's sicknesses Mem Sahiba?" How thankful I was that I could say "Yes, I know something." Away I went with him and found a woman who seemed to be dying, so utterly weak and exhausted she was. She looked at me pathetically saying—"Never mind the baby, save my life." She was so young, just a girl. I promised her she should live. We had to wire for the lady physician from Abbotabad, and finally, at ten o'clock that night, we left her with good hope of recovery.

That started things and I began to get in here and there. Many doors have been opened through some little medical help given. Now I visit freely. I always feel particularly called to Mohammedans but visit among any and all who will give a welcome, especially when they are ready to listen to the Gospel.

As you must already know, the lives of the women are anything but happy, the better class are "purdah," viz., shut in. Sometimes their court yard will only be about 20 x 20 feet. On one side there is an open verandah and a room without windows opening from the court yard. There are no flowers, no pictures, no books —just dull mud walls and a bit of sky. The women have little to do except gossip. Some are very lonely. Others have larger houses and rooms, but all shut in; they may have several relatives or other wives of the husband with whom they may gossip, or with whom they quarrel. There is no happy shopping. The joy of choosing material for new clothes is confined to a small selection sent in

from the shop by the hand of a servant; or chosen by their husbands!

Many love to listen quietly to the Bible stories if there is an opportunity. The men sometimes hinder this, and the reading has to be stopped. In other houses the men will sit and listen too. The men do not as a rule argue with me, therefore when they listen they perhaps hear the Gospel in a way that they seldom would otherwise, for it has to be very simple and plain to reach the women's understanding.

So the work goes on and we praise God for this advance. Instead of coldness, even rudeness, the atmosphere on the whole is one of decided friendliness. The little children shout "Mem Sahiba," when they see me coming and give a happy, if noisy greeting. Little girls say shyly—"When are you coming to our house?" Then they will ask if I will visit such and such a house to see a sick wife or babe, and outsiders will enquire which day sick women can get medicine.

ABYSSINIA

Mrs. T. A. Lambie, Editor, Addis Ababa.

IMPRESSIONS

By Miss Lois Buchanan

Impressions! Such intangible and vague things as they are to deal with. And they are what a missionary from India, privileged to visit this far-away place of Sayo, Abyssinia, is asked to pass on to you. It is true that it could be nothing deeper than impressions for only time and experience can bring knowledge.

"Contrast the Women of Abyssinia with the Women of the Punjab" was what was those good friends up in Sayo suggested! Confident surely they must have been, that the contrasts would be favorable to their chosen field and people. What a lot of intricacies I might be led into, were I willing to take up such a subject. But impressions are not so dangerous and others are more lenient if one's conclusion be a bit hastily formed.

Sayo, with her beginnings, her foundational and pioneer work, opens up such possibilities, such opportunities! The very lack of opposition and criticism, although bringing in some peculiar problems, throws open a door which seems almost incredible to those of us who so often meet the closed door. One problem is, of course, in the formalism of the Abyssinian Church, which having the skeleton of the true religion, develops an indifference to deeper and more real things.

That from the very first there has been friendliness, not only to the missionaries but also to their teachings must have meant much in the advance of the work .

The Abyssinian people impress one with their intelligence and strength of character, their independence and friendliness; all of which qualities will help make a strong people as they are given opportunities of education and development.

The community life on the Sayo hill-top, although possibly emphasizing the work for the boys and girls, does not omit the womens' work. Four days a week the women gather, just after the noon hour, for their Bible class. An interesting group it was which gathered on the verandah of one of the busy missionary homes, for the missionary wives in turn lead the class. Even on a rainy day the class is not forgotten. On one rainy day when you would not have expected a single woman to trudge through the mud and rain, knowing that they have no changes of clothing, there were seventeen present. Some of these women are cooking for

the hospital patients, some are preparing the cotton used in the Dispensary, but many of them are housewives and mothers.

The Wednesday meeting is a "red letter day" for then they tarry to fluff and spin the cotton which they are preparing for the weaving of Abyssinian shawls. These garments are sold for the benefit of the Church Building Fund. Although their hands are occupied with the work, they make it a time for visiting and the afternoon is always considered to have been a very fine time. Once a month games take the place of these work days. And Abyssinian woman seem to enjoy good fun just as heartily as those of the Western world. It was a right merry party that was going on the afternoon we were invited to look in on them. "Poor pussy" was causing great fun, as some of the women were so determined not to laugh but finally all had to succumb to the efforts of those who were acting the part of "pussy." Twirling the plate seemed to be a very favorite game. How they did enjoy running frantically to pick up the plate. A curious little difference was interesting to note. When the numbers were called the phrase had assumed the dignity of "the father of eight" or the "father of sixteen." An interesting habit of speech is that phrase. For, in the Abyssinian tongue, the missionary in charge of the school is called the "father of the school;" while the boy who cares for the horse is honored by the title, "father of the horse." But we were amused to hear it even applied in the game.

The picture of the afternoon gave us a little glimpse of the new happiness and joy which is coming into the lives of the people of Sayo and vicinity through the influence of Christianity.

Four days of the week are class days and two are market days. And on these two days of the week these women all go across the hills to that most interesting institution—the Abyssinian market. I would like to put in a parenthesis describing our trip to market. Suffice it to say, we found the Abyssinian market most unique and interesting as it is held on the hillside; with hundreds of people sitting in very irregular lines offering their wares for sale while hundreds of others wandered about, buying a little, but all seemingly talking and enjoying the outing.

Six days of the week have been mentioned. But even more inspiring it is to see the women so largely represented at the Sabbath services. In the Bible School the women's class is taught by one of the Abyssinian women. With a very quiet dignity she leads the others into one of the little classrooms in the Church. On Saturday evening she very faithfully attends the Teachers' Meeting with the men teachers of the school. This same woman has been chosen to go out into the neighboring villages to teach groups of women. And so a beginning has been made in the definite work of women for others. The difficulty of this earnest worker in not being able to read is overcome in the fact that her small boy, who is reading in the school, accompanies her on her trips and reads for her the Bible lessons which she follows up with her teaching. About the time of our visit to Sayo, she was greatly worried because so many of the women had been called out by Government authorities for enforced labor in order to squeeze from them the amount of their taxes. She was having many visits with little result as numbers were away from home. When pay day came this really needy worker said she felt she should not receive any renumeration since she had been able to teach so very few during the month. What a lesson this ignorant woman teaches!

But I was even more interested in the reaching of the women through the school. Conditions make co-education with careful

supervision, quite possible and feasible and so the Educational Department combines some of the classes and uses to advantage the time of the teachers and superintendents in their co-operation. Not only do the little girls from the boarding school attend but the influence reaches farther in bringing in the daughters of the Greek merchants from the nearby town as well as those from other hillsides. And even married women in some cases are attending the school, eager for the help it will bring them.

A beginning only, is the little Boarding School or Hostel for girls. But even that little group of fourteen small girls gathered in the doorway of the native hut, which as yet accommodates them, was a vision of new things to come. A contrast to the larger Boarding Schools in our older Mission fields? It was indeed. And yet the same spirit of keen loyalty already pervades the little hut, which has become so homelike to those wee girls of Abyssinia. When Miss Blair told them of our coming and explained that I was coming from Avalon, a large school for girls in India, they were much interested but evidently not wanting any contrast one said, "but it just could not be any nicer than our school."

Surely a hope for the future is this training for the girls as well as the boys. We of India rejoice with you of the Home Church in the work which our ambassadors for Christ are opening up in this far-away field.

SUPERSTITION'S LOAD

By Rev. B. B. Buchanan

"Come unto Me, all ye that labor and are heavy laden, and I will give you rest."
—Matthew 11:28.

Of what was our Master thinking when He issued this gracious invitation? What burden did He have in mind? Surely it was a composite burden, the burden of men everywhere. Among the other evils included in humanity's load, superstition is certainly to be found. In many lands superstition goes to make up a considerable part of the load of the heavy laden. It is so in Abyssinia. How assuring the wonderous words are. Rest for those under the bondage of superstition. Christ knows it is a heavy, grievous load to bear. Superstition is a burden that robs of joy and peace. It brings terror and misery to innocent souls. We of America have seen only a minimum of the havoc wrought by superstition. Its kindred evil results are but little seen in our favored land. But in Ethiopia of to-day there is a different story to tell. Ignorance is fostered and education is neglected. No wonder superstition is a working force in Satan's propaganda.

Three little incidents may tend to show how superstition is a reality in this land. In the lives of many of our brothers and sisters it is a sad reality.

While riding near the Mission compound I came across an old white haired man. Following the greetings he asked me to acccompany him to a large kiltu tree, not far away. This tree resembles somewhat the big cottonwood trees at home. The old man explained to me that this particular tree was inhabited by Satan. Upon reaching the tree, he pointed to its uppermost branches. Several of these appeared to be dead or in a dying condition. The leaves had turned yellow and were badly withered and about to drop off. My old friend was very much concerned about this and tried to convince me that this tree was the Devil's headquarters. He gave as his proof the fact that Satan had killed the tree.

The missionary endeavored to show the old fellow that the tree was diseased, explaining to him that there are sick trees as well as sick people. But this idea of illness among trees was entirely too revolutionary to suit his tastes.

He went on to say that the tree

was on land belonging to his family. There was an abundance of available firewood in the tree. But because the Devil had made this tree his very own, the old man said that he could not cut it down. He was not even in the mood to sell the tree. What was keeping the old man from chopping down the tree was nothing more or less than superstition. Laziness did not enter into the matter. The fact is the poor fellow was very much frightened. The whole thing was almost uncanny to him. He actually believed the Devil had adopted this tree. I asked him to come to our home the next morning and told him that I would tell him more about sickness of trees. He promised to come but did not appear the following morning and I have not seen him since.

A trifling matter? Scarcely. The old chap had been robbed of his peace and happiness. Superstition had done its wretched work. But there is the great antidote to all this sort of thing. The "peace that passeth understanding," will drive out fear and superstition. We are finding that Christ's Gospel is doing this very thing in the case of our people. But it works slowly and almost imperceptibly at times.

Not long ago two of our native kiddies were alarmed because the Devil was camping near one of our two mission springs, so they said. These youngsters, Lama and Adgo, were excited over this fact, for so they believed it to be. It was not play with them. It was no joke. They warned the little Gilmor boys not to go near this spring because of the danger of his Satanic Majesty getting them. Where did these small Abyssinians acquire this belief that the Devil was to be literally found about the spring? Who knows? The chances are, it was from some older person who should have known better, perhaps, but did not. Superstition even harms the peace and joy of childhood in Abyssinia. The youngsters were told the truth by the missionaries. Doubtless these little ones will grow out of such superstitions, thanks to Christian influences. A mission station is a veritable field of opportunity in such matters. But what of thousands of children throughout Abyssinia — thousands who are denied a Christian atmosphere?

Recently some of our school boys told us a common superstition in the life of our people. It is to the effect that the bodies of certain people change into the bodies of hyenas. Some of our boys believe this. One or two even claim that there are those among their friends who have seen this thing happen.

Our people are gradually learning —it takes time to break down these age-old superstitions—the real meaning of the Bible.* When they become more intimately acquainted with the Book and more especially the person of the Book, superstition's load will begin to be lifted from their weary shoulders. May God speed the day. Our little group is but a handful. Yet they can help their fellows to come to the One who is the Burden-Bearer. It is His will that all the eight or ten millions of Abyssinia be freed from this load of superstition. May we all be used in bringing this about in His Grace. The Lord's invitation stands to-day. May multitudes find this rest—rest from superstition's load, a blessed experience to be had in Christ.

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*See frontispiece opposite page 401

NEWS NOTES

On Sabbath night December 6, 1925 at 11:40 James Christie Shields arrived in Addis Ababa. He is the third American boy baby to be born in Addis Ababa. The first was Harvey Miner West—the second William Douglas Jr. We are very glad to have a baby in our station again.

On Dec. 7th Rev. and Mrs. B. B. Buchanan, and baby Lee; Mrs. Ruth Walker, the Misses Blair and McKibben arrived in Addis Ababa from Sayo and Gorei, after a month's traveling on mules. Dr. Lambie met them in the Ford about twenty-five miles out and they had a jolly ride, the last end of the journey.

We have had an American visitor in the capital trying to persuade His Highness Ras Tafari to put on an Abyssinian Exhibit at the Exposition to be held in Philadelphia next year. We hope His Highness decides to do so. Watch out for Abyssinia!

SUDAN

Mrs. D. S. Oyler, Editor.

THE CLARION CALL

By Ray Huffman

The first Sabbath in December, 1924, was a memorable one at Nasser. Telegrams received the week before from Doleib Hill had asked for Dr. Buchanan because Mr. Guthrie was seriously ill. He went, and after seeing Mr. Guthrie safely in the hospital at Malakal, he made a hurried return trip to get his family and a nurse.

The launch was ready. The passengers—Dr. Buchanan, Mr. Smith (who was on his way to Association) Mrs. Buchanan and the children, and myself were soon on board. One Nuer boy who was accompanying Mr. Smith was planning much on getting his first glimpse of life away from his home environment. The crew consisted of two Nuers, who took turn about at the wheel. The baggage was loaded quickly, and no time was lost in getting off. We planned to make the trip without a stop for Doleib Hill was in dire distress, and the nearest doctor and nurse were twenty hours away, by launch.

Dinner and supper were eaten picnic style, and then we went to bed. A very comfortable bed was made of the seats of the cabin, and Mrs. Buchanan and myself were soon asleep. Baby Rachel was quite content to sleep in her kiddie coop near the engine. Dr. Buchanan and Mr. Smith took turns in watching the engine and sleeping on seats near-by, while one Nuer was always wide-awake at the wheel.

It was a beautiful moon-light night as the "Rana" rushed along with out stopping for even the illiterate Nuer at the wheel knew that "Kim" and "Naker" (doctor and nurse) were wanted at Doleib Hill, and he was doing all in his power to get them there, even if they were just borrowed ones from Nasser.

It was just daylight when we reached Doleib Hill, and Dr. Oyler met us at the landing with the brief message, "Mr. Guthrie is dead and buried."* I can not describe the feeling that came over us all— a feeling of utter helplessness.

A doctor and a nurse on the field a few days earlier would not have saved his life, but we do feel that if they were permanently located at the station they might have helped to prolong a life that was full of usefulness, and a life that was so badly needed among the Shullas.

Besides the inestimable help they would be to the missionary families located at the station there is a vast field of work for them among the

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*See frontispiece opposite page 400

native people. The cases vary—yaws, trachoma, leprosy, sores of all kind, malaria, club wounds, etc.

When I first came to the mission field I had expected to find malaria rampant, tall Sudan grass infested with wild animals of all sorts, and snakes galore, surrounding the compound, and I thought there were germs of all sorts anxious to find a habitat in the new missionary's body. However a few days at Doleib Hill and Nasser brought many a new idea to replace the old.

There is a five-roomed clinic at Doleib Hill, which has good equipment. A well-screened, comfortable home is waiting for the doctor. The food is varied, and abundant, and game and tropical fruits give variety to the menu. A telephone keeps the missionaries connected with Malakal, and the post-boats bring welcome mail-bags twice a month. So with a comfortable home, good food, and an abundance of work, I feel there is a wonderful opportunity awaiting a consecrated physician and nurse to develop the clinic into a vital force for bringing many Shullas to a saving knowledge of the Great Physician. The missionaries located there realize how desperately they need these two workers, we from Nasser know full well their need, the illiterate Nuers and Shullas know it, but they do not complain—they just pray. And THERE IS A FRESH MOUND UNDER THE PALM TREES—IT DOESN'T COMPLAIN, EITHER.

NOTE—The above article was sent from Cairo, Egypt, about February 1st, and was lost in the mail. A duplicate copy was sent later.

—Mrs. Lillian P. Oyler

CALLED HOME

By Rev. J. A. Heasty

One morning last fall we were called from our breakfast, and found a very strange messenger at the door. He said, "Ador is very sick. will you come and see him?" (Ador was one of those last baptized at Doleib Hill).

"Of course, we will go and see him. What is the matter?"

"He is very, very ill. And say, if a man whose head has been sprinkled with water (baptized) is hit with a club, will he die?"

"Why, baptism has nothing to do with a man's resisting powers."

"Well we thought if a man sinned after he was baptized, the baptism would kill him."

"No baptism, has no such magical powers. It is merely an outward sign that one has accepted Christ as his Saviour, and that his sins have been washed away by the blood of Christ."

Some days previous there had been a quarrel between two families in the village, as to whether or not they should dance with a drum. The discussion became quite warm, and they decided it could be settled only by clubs. (This is the only means known to a Shulla of settling a quarrel). Their code of honor demands that every young man must assist the members of his own family on such occasions. Consequently Ador took up his club, and while sparring with another man, some one came up from behind and hit him on the head with a club. His club wound was slight, but he was going to die, hence to a superstitious mind it must be due to baptism.

Dr. Oyler and the writer were soon on the way to the village. We found a large crowd of friends gathered around the door, and all too many in the little hut, for the comfort and quiet of one so ill. We were scarcely seated until several people almost at the same time asked this question. "If a man, whose head has been sprinkled with water, is struck with a club, will he die?" The club wound we found almost healed over, then why should he be dying, unless it was because his head had been sprinkled with water?"

The patient was suffering with some sort of severe throat and lung trouble. He was unable to speak but understood what was said to him. It was evident that he had not long for this world. We could do very little in a medical way to relieve his suffering, but there was a very receptive audience for the Gospel message, and we could pray to the great Physician, who is able to cure all. We talked and prayed with them, and returned to the mission.

About five o'clock that afternoon they brought us word that Ador had passed to the great beyond, and that the burial would take place some time that night. So, soon after dark we again started to the village. A short distance from the house sat a group of women, weeping; within the house a few old women were wrapping the body in a grave cloth. Their only light was a handful of grass which burned so quickly that half the time they were in the dark. Now they were even more puzzled than in the morning. "Have you seen the moon?" they asked. "Look, what is the matter with it? Why does it act in that way?"

"That is only an eclipse, and will soon pass off as you will see," we replied. And then we tried to explain, as best we could, and assured them they had nothing to fear from the moon. I am not sure that we succeeded in dispelling that fear as they insisted it was a very bad moon, and was no good sign. And to their poor superstitious minds they had grounds for their fears. A man had been killed while passing through their village a few days before, hence no young man dared sleep in the village at night for there were those seeking to avenge the life of the murdered man. Had not their son died from a very slight club wound that very day, and look at the moon, who could tell what would happen next?

The time of burial was very uncertain as one can never tell how long it will take to dig a grave in this land where the ground is so hard during the dry season. So we summoned the little group into the small encircled enclosure about the house, held a short Christian service, and returned to the mission.

We knew little of Ador until shortly before his baptism. He was taught of Jesus and brought to Him by a young man named Dak, who was baptized a year before. Ador came daily to the enquirer's class, and was faithful in attending God's house on the Sabbath. He was a young Christian, but we feel that he was as good a Christian as he knew how to be. This is more, I fear, than those of us better trained in Christian living can say.

Ador, with seven other young men, was baptized during the meeting of Association which was held here in August, 1923. What a good day that was for us all. Little did we realize then that we would be called upon to mourn the loss of one of these young men in such a short time. He is the first Shulla Christian to receive his heavenly reward. But such is the uncertainty of life. And again we are reminded of the words of the Psalmist, "My days are like a shadow that declineth, and I am withered like the grass."

THREE OF MY PUPILS

By Una Coie

One day when I was giving a lesson in the home of one of my pupils in Abbassieh, there entered a woman of perhaps thirty years of age, an Arab in appearance. She sat and listened to the reading lesson, and during the Bible lesson was most attentive. When I had finished she turned to me and said, "Teach me, too." She told me when she was a little girl she had spent a few months in the Catholic School in Khartoum North, and had learned her letters, but could not read. She had a very bright face, and I thought

I would try her out to see if she was in earnest, and so I told her I would teach her if she would come to this house for her lessons. I already had more pupils than there was time to teach.

And so Sitt el Binat began learning to read. I soon found that I was not going to be disappointed in her for she learned to read rapidly, was always faithful in studying her lesson, and as she advanced enough to help herself, always read more than was assigned to her. But best of all she was intensely interested in the Bible lesson, and would heave a sigh when the story was finished, as though she wished it were longer. She always thanked me again and again for the story.

She has been ill a great deal with malaria, but never once did I find her unwilling to take her lesson, or unprepared, and she has made good progress. So often the women of her age insist that they are too old to learn, and that their brains are dry, but she is always eager.

Will you not join your prayers with mine that these truths from His Word may sink into her heart, and bear fruit for Him?

Then there is Sophia, the mother of a family. She is about the same age as Sitt el Binat, but is from a different class of people. She is the daughter of a Khalifa. Her husband is employed by the Intelligence Department of the government, and they have a very comfortable home. Their home is more like a real home than any other Mohammedan home I have been in. Sophia is the only wife, and seems to be much respected by her husband. She, too, has been eager to learn, but she has not been as clever as Sitt el Binat, and it has required many days of patient plodding to get her to the place where she could read by herself. Her duties as the mother of small children have made it harder for her, but she, also, has an earnest desire to learn.

About the second or third time I went to her home she came into the room bringing with her primer a Bible. She told me it belonged to her husband, and that he read in it every day, and had told her that when she learned to read by herself she might use it, and that he would be very much pleased with her. But for poor Sophia the way is long and hard. When I told her a Bible story she would ask me to tell it again, for she said, "I just can't remember it all. If I could only read I would read it by myself." She was much surprised that the very stories I had been telling her were in that very Book.

One day I had been telling her the story of the passover, and pointing out Christ as the Lamb slain for our sins, and that He alone could save. Suddenly she said, "But how about the Prophet Mohammed, doesn't he save?" At that moment I knew I needed divine guidance and wisdom to say just the right thing, and avoid any statement which would stir up opposition, and close the door. So I lifted up my heart in prayer before answering her. I tried to explain to her that no prophet, who was mere man, could save, and that Christ was more than mere prophet, and that He is the Son of God. No doubt it must have sounded like blasphemy to her ears for it was directly opposed to all Mohammedan teaching. She said, "It must be true because I know that you would not lie to me, but I just can't understand it." How my heart yearned for her that the Light of the World might open the eyes of her understanding, that she might accept Him as her Redeemer, and know that His blood applied to her heart will cleanse her from all sin.

Another day I was reading to her from the Sermon on the Mount, reading slowly, and explaining the parts which I thought would be the most difficult. She was leaning forward and drinking every word of it. As I had stayed long past my time al-

lotted for that home, I stopped reading, but she said, "Read on, that is such a good book I want to hear more."

Her husband, also, is much interested. What a wonderful joy it would be to have them both come out and confess Him, and manifest to the world what a Christian home can be.

And now come with me into Um el Hassan's home. It is similar to the home of Sitt el Binat. I first met her in the home of another pupil, and she also, is the mother of a family. When she asked me to teach her to read I feared that she would not be a promising pupil, but it is difficult to say "No" when it means an opportunity to tell others about Christ. It was soon evident that she was more interested in the Bible lesson than the reading lesson, for she seemed hopeless when it came to learning letters, but she was wide-awake for the story.

For several weeks her brother was always present for the Bible lesson, and listened attentively, but without comment. As a general thing it is hard to get very close to the women when one of the men is present, and it was true in the case of Um el Hassan, but after she got a little acquainted with me she began to make use of every moment that she was left alone with me, and questioned me. Her questions at first were a little startling, but showed that she was thinking and pondering some things in her mind. One day she asked me if any one came to Christ, if he would be received. And again, if it was true that Christ was the Son of God, and how He was born on this earth. Another time she asked me if a person had to give up smoking in order to become a Christian.

These are just some of the problems we have to meet in the work among the women, some of the privileges and opportunities, as well. My heart yearns for these women groping in the darkness, bound down by superstition and sin. The way of their release is in our hands, for God is willing to release them if you and I are willing to sacrifice a little of our time in the secret place of prayer. May we be faithful, and may His name be honored and glorified in their salvation.

NOTICE

Please note that the mailing list of *The Women's Missionary Magazine* is closed on the 10th of each month for the issue of the following month.

Please renew subscriptions promptly—In having address changed send old address as well the the new.

Send all subscriptions to Mrs. Fannie F. Moore, Xenia, Ohio.

Day of Prayer for Missions February 19, 1926.

Editorial

MRS. JOHN P. WHITE, Editor, 657 South Detroit St., Xenia, Ohio.

Two important missionary meetings were held during the month of January: The Foreign Missions Conference at Atlantic City, N. J., January 12-15, of which Miss Bell has written, and the joint meeting of the Home Missions Council and the Council of Women for Home Missions, in St. Louis Mo., January 21-25.

"Facing the Facts; Facing the Future" was the significant theme of the Home Missionary Conference. The great problems and needs of the Immigrant, the Indian, the Migrant, the Blind, and other classes, were presented by those in intimate touch with these various people.

Throughout the progam, emphasis was laid on the fact that the greatness of the task in America calls for the co-operation of all Christian forces in the land.

THE FOREIGN MISSIONS CONFERENCE

By Miss Margaret Bell

The Foreign Missions Conference met in Haddon Hall, Atlantic City, N. J. January 12-15, 1926. Dr. Robert E. Speer was Chairman of the Conference, and Mr. Fennell P. Turner, Secretary.

Accredited delegates included members of all Foreign Mission Boards in the United States and Canada as well as representative workers from many foreign mission fields. The membership of the Conference included 44 Secretaries of Foreign Mission Boards; 11 Secretaries of other Societies; 199 delegates from the fields; 130 representatives of various Foreign Mission Boards and Societies. To discuss and advise with regard to common problems in the vast missionary enterprise of the church in all lands, was the purpose of the Conference. A spirit of deep concern for the needs and opportunities of the foreign missionary task at the present time was felt by all present.

Two addresses on the opening night were by Pres. George W. Richards, D. D., Lancaster, Pa. and by Dr. Robert E. Speer on the subject "The Central Place of the Foreign Mission Enterprise in the Purpose of our Lord and in the Life of the Church." These gave us a new vision of the basis for Foreign Missions in the plan of God for the redemption of the world.

The addresses of the Conference were by those who had given much painstaking work to the subject presented; hence the information given was of the utmost value.

"The Place of Foreign Missions in the Program of a Local Church" was discussed along these lines:

1. Has there ever been an over emphasis of foreign missions in the local congregation as compared with other causes?
2. What are some of the current misconceptions, difficulties and objections met with in the local church?
3. What aspects of the Foreign Mission enterprise should be emphasized at the present time?
4. How are foreign missions to be presented in the local church so as to create in members—

   (a) A fuller appreciation of the varied scope of Christian missions?

   (b) A quickened sense of Christian responsibility?

   (c) The discovery and cultivation of potential leadership for unselfish service to the world.

(d) The development of a solidarity of purpose and of intimate fellowship among Christians at home and abroad.

(e) A deepened individual concern for the present situation in the world.

5. How may the various forces within an active local church be related effectively in one foreign missionary program?

Ten thousand foreign students are in American Colleges and Universities. The spiritual needs of these young men and women, and the most effective way of meeting them, so that when they return to the lands of their birth they will help forward the work of evangelizing their own people is a problem in which every Christian is interested.

Veteran missionaries from many lands took part in the discussion on "The Indigenous Church." In considering "What constitutes an Indigenous Church?" these questions were before the Conference.

1. Must it be entirely composed of the Nationals of the country concerned and be under their control?
2. Is a church that is financially and administratively independent of any Mission organization necessarily an indigenous church?
3. To what extent should the National Church in any country be expected to achieve spiritual independence?
4. How may missionaries avoid imposing their own forms, types and conceptions on the indigenous church?
5. How may we know when a National Church has become religiously and spiritually indigenous?
6. By what methods is an indigenous church to be created and developed?

The concensus of opinion seemed to be that of confidence in our brethern in Christ in other lands, an earnest desire to solve problems by means of mutual understanding, good will, and brotherly love.

Other discussions centered on the following subjects:

1. The Place and Responsibility of the Missionary in Relation to the Local Church group.
2. Ownership and Control of Property, New Capital Investments and Current Expenditures.
3. Responsibility for Unoccupied Territory.
4. The growing Nationalism in all Mission Fields.
5. Securing and Training New Missionaries.

The Report of the Committe on Reference and Counsel and that of the International Counsel showed valuable work done for the benefit of all missions by these two important bodies.

The program was wisely arranged to allow for a half hour period of Intercession preceding the noon intermission and for a closing prayer service at the end of the evening program. No one, who had the privilege of attending the Conference will forget the rest and peace which came to our souls, when at the close of a session in which we had been grappling with problems too difficult for our human wisdom, we brought them to Him who said "Go ye, * * * Lo, I am with you."

The leaders in these periods of precious fellowship were those who know the present great needs in all Foreign Mission work, and better still, they know where to go for help in ever time of need. They were Dr. James Cantine of Bagdad, Pres, J. Ross Stevenson, D. D., Princeton, Mrs. E. H. Silverthorn, New York, Rev. Edmond J. Lee of China and Rev. James Endicott, D. D. of Toronto.

PRESBYTERIAL BULLETIN

Word has been received that "Cleveland Presbyterial has been 'on the map' this long time, having issued a Bulletin for three years."

This "Missionary Society Bulletin for Cleveland Presbytery" issued every two months, contains the names of Presbyterial officers, messages from the various secretaries, announcement of literature for the current mission studies, reminders of duty to the Woman's Association, suggestions about the Thank Offering, and a *very timely announcement of the importance of subscribing to the Women's Missionary Magazine.*

Such a Bulletin read by every member would keep the societies informed and inspired.

We shall be glad to hear from other Presbyterials publishing Bulletins.

Readers will notice that the usual Freedmen's Department is missing from our pages a second month. The Secretary, Mrs. Ada Kerr Wilson, who has been ill, will have the sympathy and prayers of all the women of the church.

Again death has entered the ranks of our workers in Egypt. Mrs. S. G. Hart, a sister beloved, and a devoted missionary, was called away from earth's labors to her heavenly reward.

The women of the United Presbyterian church, who have so often enjoyed Mrs. Hart's messages through the columns of *The Women's Missionary Magazine,* extend sympathy to Dr. Hart, the two sons and the brothers and sisters.

* * * * *

Another cablegram received January 20th announces the death of Mrs. T. J. Finney. After the death of Dr. Finney several years ago, Mrs. Finney was transferred to the Women's Board and continued her work in Egypt. For many years the home was in Alexandria. Her charming hospitality especially to the new and lonesome missionaries will ever remain a fragrant memory in many lives. Mrs. Finney was permitted to give many years of beautiful service to the land and the people she loved. We extend our sympathy to her children and her friends.

NOTICE—FIELD SECRETARY

Miss Mary J. Campbell of India has been elected Field Secretary of the W. G. M. S. She has agreed to serve during March, April and May 1926.

Societies desiring her services must make arrangements with Miss Campbell who will make her own itinerary.

Address Miss Mary J. Campbell, 626 Baltimore St., Waterloo, Iowa.

The Convention Secretary, Miss Lillian Robertson reports that there are twenty-eight presbyterials that have not sent names of delegates for the Monmouth Convention. She is proud of the record made by more than one half of our presbyteries, and hopes these twenty-eight will be on record very soon.

Life Members

198. Mrs. Ralph J. Raitt, Santa Ana, Calif. By her family.
199. Mrs. Margaret Porter, Santa Ana, California. By daughter, Mary Porter.
200. Eda Nichol, Pasadena, Calif. By friends.
201. Margaret Mehard, Long Beach, Calif. By a friend.
202. Nancy Laughead, Long Beach, Calif. By her brother and sister, Mr. and Mrs. W. C. Laughead.
203. Mrs. Rose E. McIntosh, Riverside, Calif. By her daughter, Ida J. McIntosh.
204. Mrs. Emil A. Bingel, Whittier, Calif. By her husband.
205. Margaret Liggett, Los Angeles, Calif. By Mrs. W. E. McCulloch.
206. Mrs. Della Pinkerton Taylor, Monterey Park, Calif. By Mrs. W. H. Smith.
207. Mrs. Lois D. Kingan, Los Angeles, Calif. By her mother, and sister Joy.
208. Mrs. Elvira Richey, Los Angeles, Calif. By Mrs. E. S. Knight.
209. Mrs. Orva Susan Finney, (In Memoriam). By her daughters, Venna O. and Grace E. Finney.
210. Mrs. Maria McCormick, Beaumont, Calif. By her daughter, Jessie I. McCormick.
211. Mrs. Alica E. Carse, Pittsburgh, Pa.
212. Mrs. William Harper, Pittsburgh, Pa. By the Promethia Bible Class.
213. Maude Wilson, Wilkinsburg, Pa. By her Mother.
214. Mrs. James Dysart, Oakmont, Pa. By her husband.
215. Ethel Daisy Ray, Oakmont, Pa.
216. Mildred Selleck, Oakmont, Pa. By a friend.
217. Mrs. Earl J. Haverstick, Oakmont, Pa. By her husband.
218. Mrs. Inez McVickar, Oakmont, Pa. By her husband.
219. Mary C. Smith, Oakmont, Pa. By a friend.
220. Susie Bryson, Oakmont, Pa. By a friend.
221. Mrs. George Brown, Greensburg, Pa. By her husband.
222. Mrs. Thomas Greenfield, Edgewood Park, Pa.
223. Mrs. Reuben Abbiss, Braddock, Pa.
224. Mrs. Frank Harman, East McKeesport, Pa. By her husband.
225. Mrs. J. R. Spielmyer, (In Memoriam). By a friend.
226. Roberta M. Ewing, Pittsburgh, Pa. By Mr. and Mrs. Wm. M. Ewing.
227. Mrs. Mary Daugherty, Elizabeth, Pa. By Mrs. R. V. Blankenbuehler, (In memory of her husband, R. V. Blankenbuehler).
228. Mrs. Maud Wylie Hawkins, Elizabeth, Pa. By her husband.
229. Mrs. Eva J. Casner, (In Memoriam). By her husband, C. J. Casner.
230. Mrs. Lowrie Anderson, London, England. By South Youngstown, W. M. S.
231. Mary Howe, Wichita, Kansas. By herself.
232. Mrs. Gladys Bennington, DuQuoin, Kansas. By W. M. S. of DuQuoin.
233. Mrs. Leonard Argersinger, Johnstown, N. Y.
234. Mrs. Sarah Johnson, Amsterdam, N. Y.
235. Mrs. Maude L. Godfrey, Guthrie Oklahoma.
236. Mrs. George Ferguson, Oklahoma, City, Oklahoma.
237. Mrs. Cora W. Robertson, Oklahoma, City, Oklahoma.
238. Mrs. Harry Welsh, Tulsa, Oklahoma.
239. Jennie Chastain, Tulsa, Okla.
240. Mrs. R. W. Thompson, Des Moines, Iowa. By her husband.
241. Amelia May Duff, Ben Avon, Pa.
242. Jane Dallas Duff, Ben Avon, Pa.
243. Mrs. Chas. M. Johnston, Munhall, Pa. By Mrs. W. B. Glover.
244. Ella B. Agnew, Pittsburgh, Pa. By Margaret B. Dewar.
245. Rosanna Webster, St. Louis, Mo. By Jean B. Brown.
246. Mrs. Joseph D. Dury, Sewickley Pa. By Mrs. Geo. C. McMaster.
247. Mrs. C. M. Armor, Sewickley, Pa. By Mrs. J. G. Lambie.
248. Mrs. R. R. Brown, Carnegie, Pa. By her son, Curtis H. Mitchell.

249. Mrs. Margaret Yeager, Valparaiso, Ind. By a friend.
250. Mrs. W. Bruce Park, Avalon, Pa. By Mrs. D. T. McKeag.
251. Margaret Jane Grubbs, Tarentum, Pa. By a friend.
252. Mrs. Alice T. Simpson, East Craftsbury, Vt. By her son.
253. Mrs. A. M. Shields, In Memoriam, By East Craftsbury M. S.
254. Mrs. F. J. Scott, San Antonio, Texas. By her friend, Mrs. J. M. Glass.
255. Jane Taylor Hare, Wheeling, W. Va. By her sister, Mary E. Hare.
256. Mrs. R. B. Lawrence, St. Clairsville, O. By her friend, Mrs. W. L. Patton.
257. Mrs. G. A. Ferguson, Fairpoint, Ohio. By her husband.
258. Mrs. R. E. Giffen, St. Clairsville, Ohio. By her daughter Mrs. G. A. Ferguson.
259. Mrs. Isabelle Kelly, Bellaire, Ohio. By her granddaughter, Mary Emory Yerian.
260. Mrs. Viva Ketchem, Somerville, Ind. By W. M. S. Somerville, Indiana.
261. Martha McClain, Princeton, Indiana.
262. Lucy McElroy, Fresno, California. By a relative.
263. Mrs. Emily Blish King, South Kortright, N. Y. By W. M. S., South Kortright, N. Y.
264. Mrs. Mary Andrews Sharpe, South Kortright, N. Y. By W. M. S., South Kortright, N. Y.
265. Mrs. Emma Woodbeck, Davenport, N. Y. By W. M. S., Davenport, N. Y.
266. Mrs. W. C. Sanford, Oneonta, N. Y. By friends, Oneonta.
267. Mrs. W. E. Hastings.
268. Mrs. J. W. McCune, Bovina Center, N. Y. By W. M. S., Bovina Center, N. Y.
269. Mrs. Charles Dann, Walton N. Y.
270. Katherine Russell, Bovina, Center, N. Y. By Y. W. M. S. Bovina, Center, N. Y.
271. Helen Gladstone, Bovina Center, N. Y. By Whitcomb Circle, Bovina, Center, N. Y.
272. Jean Sumney, Carnegie, Pa. By Mrs. C. E. Mowry.
273. Maude Polen, Philadelphia, Pa.
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275. Nellie E. Drake, Carnegie, Pa. By her daughter.
276. Mrs. Thomas Latimer, Carnegie, Pa. By Phoebe Latimer and Mrs. Letitia Dennis.
277. Martha Kerr Ross, Carnegie, Pa. By her husband.
278. Mrs. L. M. Herron, Carnegie, Pa. By her daughter-in-law, Mrs. Harry Herron.
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281. Florence Hill, Pittsburgh, Pa. By Mrs. B. A. Tannehill.
282. Mrs. Charles M. Neeld, Pittsburgh, Pa. By her husband.
283. Raj Kumari, Gujranwala, India. By Edna G. Brown.
284. Mrs. Vera Getty Welch, Ingram, Pa.
285. Mrs. Margaret Brown Cleland, New Concord, Ohio. By her mother.
286. Mrs. Jennie L. Campbell, Bridgeville, Pa.
287. Lois Margaret Campbell, Verona, Pa. By Mr. and Mrs. Dean Gray.
288. Mrs. Mary I. Stoner, Verona, Pa. By Mr. and Mrs. Blaine Stoner.
289. Mrs. Margaret Glasgow, Verona, Pa. By Mr. and Mrs. Clyde Burkhart.
290. Bessie Lucas, Pittsburgh, Pa.
291. Mrs. Joseph Caughey, Pittsburgh, Pa. By her daughters, Majorie and Martha.
292. Bella McKinley, Pittsburgh, Pa. By a friend.
293. Flora B. Graham, Pittsburgh, Pa. By a friend.
294. Mildred McClelland, Pittsburgh, Pa. By a friend.
295. Margaret Miller, Pittsburgh, Pa. By a friend.
296. Mrs. Marie Ross, Pittsburgh, Pa. By a friend.
297. Robert J. Brown, Pittsburgh, Pa. By his wife.
298. Mrs. I. J. Ryan, Pittsburgh, Pa. By three friends.

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304. Mrs. Jennie B. Ecker, Oakmont, Pa. By her son, Dr. C. Stanley Ecker.
305. Mrs. C. Stanley Ecker, Oakmont, Pa. By her father.
306. Mrs. Charles Lewis, Oakmont, Pa. By a friend.
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308. Evelyn Helman, Irwin, Pa. In memory of her mother, Mrs. Eva M. Painter Helman.
309. Leona Houston, Irwin, Pa. By her parents, Mr. and Mrs. A. M. Houston.
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311. Mrs. Charlotte Millen, Irwin, Pa. By her husband.
312. Rev. C. S. Manor, (In Memoriam) By his wife, Mrs. C. S. Manor.
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326. Mrs. Lizzie J. Hawley, Sebring, Ohio. By her sister, Mrs. Ella Walker.
327. Mrs. Thomas J. Kidd, Wilkinsburg, Pa. By a friend.
328. Sarah McCreery, Pittsburgh, Pa. By a friend.
329. Mrs. Annie MacKay, Boston, Mass. By Mrs. Annie Stoddard.
330. Mrs. D. J. MacDonald, Boston, Mass. By Mrs. Annie Stoddard.
331. Mrs. A. L. Buzzell, Boston, Mass. By friends.
332. Mrs. D. J. Matheson, Boston, Mass. By friends.
333. Miss Sarah Monroe, Boston, Mass. By friends.
334. Miss C. Anna MacLeod, Boston, Mass. By friends.
335. Mrs. Annie B. Neil, North Andover, Mass. By a friend.
336. Mrs. M. A. Houston, Ben Avon, Pa. By Mrs. Anna Allen Brown.
337. Mrs. H. H. McDonough, Cheswick, Pa. By her husband, in memory of their son, who was killed in the late war.
338. Mrs. Anna B. Adams, Bellevue, Pa. By a friend.
339. Miss Beryl McWilliams, Pittsburgh, Pa. By her mother and sister, Helen.
340. Mrs. L. W. Kammerer, Pittsburgh, Pa.
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342. Mrs. Freda Cunningham, Pittsburgh, Pa.
343. Mrs. William Young, Pittsburgh, Pa.
344. Nettie Crawford, Glendale, Arizona.
345. Mr. John Daub, Pittsburgh, Pa.
346. Clara M. Miller, Avalon, Pa.
347. Helen F. Weaver, Bellevue, Pa. By a friend.

348. Myrtle Florence Crockett, Pittsburgh, Pa. By her mother.
349. Dr. W. H. Vincent, (In Memoriam). By Mrs. W. H. Vincent.
350. Mrs. W. J. Montgomery, Bellevue, Pa.
351. Emma Snyder, Avalon, Pa.
352. Mrs. R. N. Grier, Ben Avon, Pa.
353. Mrs. Raymond B. Drukker, Bellevue, Pa. By a friend.
354. Mrs. William H. Morris, West View, Pa. By a friend.
355. Mrs. E. G. Straub, Pittsburgh, Pa. By her husband.
356. Mrs. Charles Warren, Ben Avon, Pa. By a friend.
357. Mrs. Lillie Lee Nixon, Cheswick, Pa. By Harmarville W. M. S.
358. Mrs. Charles W. Peterson, Cheswick, Pa. By her sister, Miss Anna B. Smeaton.
359. Mrs. Verne Trimble Hahn, Pittsburgh, Pa.
360. Mrs. Alice Dittmar, Pittsburgh, Pa.
361. Anna Smith, Pittsburgh, Pa.
362. Jean French, Pittsburgh, Pa.
363. Iona Hutchinson, Pittsburgh, Pa.
364. Mrs. James Towers, Bellevue, Pa.
365. Elizabeth Wilson, Avalon, Pa.
366. Emma Zillian, Pittsburgh, Pa.
367. Myrtle Gillespie, Cleveland, Ohio.
368. Mary Shriber, Akron, Ohio.
369. Louise Cramer, Akron, Ohio.
370. Mrs. William Eberheart, Youngstown, Ohio. By her husband, Mr. Wm. E. Eberheart.
371. Mrs. Myrtle Smith, Youngstown, Ohio. By her husband, Spencer Smith.
372. Mrs. Nellie Satzinger, Youngstown, Ohio. By her husband, J. Lawrence Satzinger.
373. Mrs. A. E. Motter, Youngstown, Ohio. By her husband, Edgar Motter.
374. Mrs. J. Annie Davis, Youngstown, Ohio.
375. Mrs. George E. Wittaker, Youngstown, Ohio. By her husband.
376. Mrs. H. E. McClenahan, Sharon, Pa. By her husband, Dr. H. E. McClenahan.
377. Sadie Stoner, Struthers, Ohio. By Mrs. H. C. McAuley.
378. Mrs. J. W. Jones, Lakewood, Ohio.
379. Mrs. F. F. Sellers, Elyria, Ohio.
380. Mrs. F. A. Lawrence, Elyria, Ohio.
381. Mrs. John Pearce, Struthers, Ohio.
382. Mrs. T. H. Shingledecker, Struthers, Ohio.
383. Mrs. Turner, Cleveland, Ohio. By W. M. S. and her S. S. Class, 2nd Cleveland.
384. Mrs. Watson, Cleveland, Ohio. By W. M. S., 2nd Cleveland.
385. Ethel Lyons, Hubbard, Ohio.
386. Mrs. H. J. Pearce, Lisbon, Ohio. By daughter.
387. Nannie Frew, Lisbon, Ohio.
388. Mrs. Ira F. Leeper, Alliance, Ohio.
389. Mrs. W. F. Wilson, Cleveland, Ohio. My her husband, Dr. W. F. Wilson.
390. Mrs. H. S. Fudge, Cleveland, Ohio.
391. Mrs. Edward Morely, Youngstown, Ohio. By her husband.
392. Mrs. Charles F. Sisco, Youngstown, Ohio. By her husband in memory of his mother.
393. Una Coie, Wadi Halfa, Sudan. By Mrs. W. B. Boies.
394. Helen Creed, Struthers, Ohio. By her mother.
395. Faith Cooper, Struthers, Ohio. By aunt.
396. Mrs. Mame Huff, Struthers, Ohio. By her mother.
397. Sadie Lindsay, Struthers, Ohio.
398. May Eisenbraun, Struthers, Ohio.
399. Merceda Meyers, Struthers, Ohio. By her brothers.
400. Mrs. Leander Finley, Assiut, Egypt. By Y. W. M. S.
401. Mrs. Carrie Smith, Youngstown, O. By sons and daughters.
402. Mrs. William Kissinger, Youngstown, Ohio. By her husband.
403. Grace Swisher King, Youngstown, Ohio. By her sister, Miss Kate King.
404. Mrs. David A. Russell, Youngstown, Ohio. By her husband.
405. Mrs. W. H. Covert, Youngstown, Ohio. By Mrs. Adah E. Ellenberger.
406. Mrs. J. G. Treester, Youngstown, Ohio. By a friend.
407. Mrs. Martha C. Sharp, Akron, Ohio.

408. Mrs. Mary E. Onstott, Akron, Ohio. By sister, Mrs. Martha Rockwell.
409. Mrs. Mary Welch, Akron, Ohio. By Mrs. Jennie Ritchie.
610. Mrs. W. B. McCrory, Ainsworth, Iowa. By a friend.
411. Mrs. H. E. Orr, Columbus City, Iowa.
412. Mrs. F. H. Johnston, Columbus City, Iowa.
413. Mrs. H. B. Gephardt, Newton, Kansas. By Columbus City, Iowa, W. M. S.
414. J. Alice Wilson, Keota, Iowa.
415. Mrs. Sarah L. McIntyre, Union City, N. J. By Society of West Hoboken.
416. Mrs. Clara M. Benson, Weehawken Heights, N. J. By Society of West Hoboken.
417. Mrs. D. A. McCalmont, Okmulgee, Oklahoma. By a friend.
418. Mrs. Marie George, Canonsburg, Pa.
419. Sarah Berry, Canonsburg, Pa. By a friend.
420. Martha Berry, Canonsburg, Pa. By the Canonsburg, W. M. S.
421. Nellie George, Canonsburg, Pa.
422. Mrs. Margaret Denny, Hickory, Pa. By her son, H. W. Denny.
423. Mrs. W. F. Caldwell, McDonald, Pa. By her daughter, Mary Caldwell.
424. Mrs. Jane McBurney Thompson, (In memoriam). By her nieces, Misses Jean and Martha McBurney.
425. Helen Ferrier, (In memoriam). By Mrs. J. R. Johnston.
426. Mrs. Jennie McMurray Thompson, (In memoriam). By Miss C. C. Thompson.
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428. Mrs. Jennie Donaldson, Washington, Pa. By Miss C. C. Thompson.
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431. Mrs. Albert M. Algeo, Washington, Pa.
432. Laura B. Thompson, West Middleton, Pa. By her mother, Mrs. Ada Thompson.
433. Ruth Adrey, Sialkot, India. By H. H. Dawson.
434. Mrs. Rebecca Young Ogilvie, Denver, Colorado. By her daughter, Mrs. Elizabeth Croft.
435. Agnes McCallum, Denver, Colorado. By her aunt, Miss Elizabeth McMillan.
436. Mrs. Lavinnia McCallister, (In memoriam). By her daughters, the Misses McCallister.
437. Mildred McClintock, Pittsburgh, Pa. By her parents.
438. Mrs. George W. Evens, Sewickley, Pa. By Lida M. Armstrong.
439. Mrs. Thomas Q. Lees, Pittsburgh, Pa. By her sister, Mrs. A. S. Evans.
440. Emma Marshall, Pittsburgh, Pa. By Mrs. James A. Scott, in memory of her husband.
441. Mrs. James L. Gilmore, Pittsburgh, Pa.
442. Mrs. J. Clyde Taylor, Pittsburgh, Pa.
443. Mrs. Anna S. Purnell, Pittsburgh, Pa.
444. Mrs. Cora B. Gartside, Pittsburgh, Pa.
445. Mrs. Lois McMichael Vincent, Pittsburgh, Pa. By Mrs. T. L. Gillespie.
446. Mrs. John Degelman, (In memoriam. By her daughter, Mrs. Ralph L. Hill.
447. Mrs. A. A. Love., Pittsburgh, Pa. By Harriet and Anna Milholland.
448. Anna Milholland, Pittsburgh, Pa. By a friend.
449. Mrs. Alliquippa Lerach, Pittsburgh, Pa. By a friend.
450. Elizabeth Donnell, Pittsburgh, Pa. By Miss Etta M. McClure.
451. Helen Harding, Pittsburgh, Pa. By a friend, in memory of her mother.
452. Mrs. Alfred McIlrath, Chicago, Ill. By her friend, Mrs. J. D. McKee.
453. Mrs. Elizabeth M. Cooke, Huntsville, Ohio. By her daughter, Mrs. Charles F. McConnell.
454. Belle Thompson, Chicago, Illinois. By friends.
455. Mrs. J. D. McKee, Chicago, Ill. By Woman's M. Society, 1st U. P. Church, Oak Park.
456. Mrs. Anna Wilson, Chicago, Illinois.

Young Women's Department.

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
1503 Dormont Ave., Dormont, Pittsburgh, Pa.

AIM:—TO DO RIGHT—FOR DUTY'S SAKE;
MOTTO:—"NEVER MIND THE CHANCE THAT IS PAST
WATCH FOR THE NEXT OPPORTUNITY AND QUALIFY YOURSELF TO BE ABLE TO SIEZE IT,"
YOUNG WOMEN'S SPECIAL WORK FOR 1925—1926

Support of Pasrur, India, Girls Boarding School, $4,350. Salaries—Home: Matron of Dormitory, Frenchburg, Kentucky. Superintendent of Jubilee Hospital, Miss Eva Johnson, R. N., Henderson, N. C. City Missionary, Miss Laura Sawhill, Spokane, Washington, $2,680. Salary—Foreign (new); Mrs. Ruth Lobaugh Walker, Gore, Abyssinia, $800.00. Total askings $7.830.

Each Society is asked to contribute at the rate of $1.00 per member.

TO THE YOUNG WOMEN'S ORGANIZATIONS

So far this year there have been *seven new* societies reported and *this is January!* In the same period, word has been received that *fourteen* names now on the roll will not appear next year. Looks like a game of loss does it not?

On the other hand, let us take comfort. These fourteen to which reference has been made sent no report last spring so were simply dead wood. It is better to have a clean roll if smaller, than one which contains much inactive material. Yet let us not become complacent and accept our loss as an act of Providence. More than likely more societies perish from lack of care than from any other cause. In some rural communities societies are depleted by the call to a higher education, to business or profession. But many places exist where the population is sufficient but the "cares of the world" and "riches" destroy what missionary spirit there is or at least give it such cold treatment that it steps aside for something material. One of our workers sent in a report as follows—except for the name "——— is *dead*— and the reason? It has such a fine undertaker!!!"

1921 found it rather vigorous. 1922 found it just able to take nourishment. 1923 found it in a state of coma. 1924 found it quite revived. 1925 found it Dead!

All this in spite of the fact that "good, honest prayerful work" had been done by the one who felt especially responsible for keeping the society going. So serious is the influence emanating from such a failure that fears are expressed that "some years must elapse before a new society can be formed."

Will all *new societies not yet reported* please send in particulars *at once* and will all societies now existing take their temperature to see if they are in condition to live through the years. Keep going lively. See that the life stream is up to par. Be praying societies.

YOUNG WOMEN'S SPECIAL FUND

Would you be interested in knowing what December 31st revealed as to this fund? And perhaps you would like to know how it varies from one year to the next?

1914	$ 578.00
1915	541.00
1916	594.00
1917	823.00
1918	748.00
1919	804.00
1920	1,023.00
1921	1,088.50
1922	1,502.00
1923	1,319.00
1924	1,285.00
1925	1,670.15

We are gradually improving you can see even though lapses occur now and then. How about contributions to the regular work? Are the assessments receving due notice? These last names do not belong to the Y. W. Special fund of course,

but how are they growing as compared with the special? It might be interesting if you would prepare a comparison in all lines from your society treasurer's books. Such a comparison may serve as a stimulator. Money is only one side of the missionary society life, but it is quite a revealer of growing or lessening interest.

POINTS FOR THE Y. W. M. S. (PRESBYTERIAL) PENNANT

1. A Young women's society or a teen age circle in every congregation.
2. Annual report of each society in on time.
3. A Thank-Offering by every society.
4. A contribution to each of the seven departments by every society.
5. Every society a contributor to Y. W. Special fund.
6. Average of $1.00 per member from presbyterial for Y. W. Special fund.
7. Every society active for at least ten regular meetings during the year.
8. An annual rally at presbyterial or other suitable time (or sectional rallies covering the presbyterial if distance forbid a central rally), each society, to be represented at general rally by one or more delegates; or in same proportion if rally be held in sections.
9. Each society to have a mission study class during the year for a period of six to eight consecutive weeks. (Attendance on a congregational mission study class continuing for a like period will win the point if an average of one-fourth the membership of the society be present each session).
10. One-half the membership readers of the Young Women's Department of the Women's Missionary Magazine.

Some "annexes" for points *one to five.* By way of remark, you who have committed the Shorter Catechism remember very affectionately (?) all the "requireds' and "forbiddens" and the "reasons annexed!" The "annexes" to which reference is being called now are not to be painful we trust,—you do *not* need to *commit* them. Rather would the purpose be to lay a new emphasis on each point.

Point 1. Every congregation recognizes (or should recognize) the necessity of training the young people in the work of the church. A liberal secular education is most valuable, but if the church ceases to function properly, of what moment is anything else? The church in Christ Jesus is *the stabilizer* of the *world.* The young of all people in the church are the logical ones to educate for they are the coming power. Then the gap between the junior age and the senior society must be bridged if proper development is furthered. Hold fast your young women. Organize.

Point 2. A great deal of anxious thought can be spared some busy secretaries if every society is prompt. Besides, postage can be saved. Again, promptness is a most excellent habit. Practice it. Then, a complete report speaks for a wide-awake church. Be on time.

Point 3.—We should give thanks and express our gratitude in a visible form because of all our blessings. Then, the Thank-Offering is one way by which the work of the W. G. M. S. is carried on. For every society to help bear the burden of the General Society is most laudable. "Be ye thankful" and prove it by your works.

Point 4. Since the W. G. M. S. has accepted certain responsibilities in the home and foreign fields, each society has its share to perform. To help *support every* department *creates* an *interest* in every department. To "pick and choose," to give to some object because you "feel an interest there, is very good as far

as it goes. But suppose every society did just like you," and all chose the identical object you selected, what about the rest of the work which is just as fully our responsibility? A good house keeper is the one that keeps the whole house in good repair and order.

Point. 5 The purpose of having a special fund is to challenge societies to a little extra effort and thus to a greater extent interest and, incidentally, carry on a little more work. To omit doing this extra is to deprive the society of a part in the support of four salaries and the support of a wide-awake boarding school.

Fulfill these five points and be fifty points towards the winning of the presbyterial pennant. Read the March Magazine.

YOUR RATING

In these days when the world is being opened up and nation is dealing with nation and community with community, it is not like the days of log huts and small provinces. It is heartening as we read of the much lauded "good old days" when everybody was a neighbor, the kind that is acquainted, when families of good purpose formed the community. In comparision, we have a community made up of strangers, with no interest in one another whether as to this life or the life beyond, so it seems.

But in either age *the* factor is not the community but rather the individual. While many good points can be found in the old time courtesies and companionships, yet the individual is in major points the same now as then. The difference seems to be in the cosmopolitan way of living.

A university professor, speaking on the subject of practical psychology, gave some very helpful suggestions along the line of individual rating. The speaker quite humiliated the average line of intellectuals—Lincoln's so-called "common people" by asserting that "many people live nearer the line of low intellectuality or the point of insecure balance than they would care to admit." Just so many of these common average people live nearer the "intellectual high-brow" than that person would care to admit thus taking the wind out of the sails of the "one higher up."

It is well for us to realize that God has been fair with his children. Some are stronger than others but all have gifts and the *strongest* are not far *removed* from the *weakest.* This should tend to a spirit of humility on the part of each one making us careful not to "think of ourselves more highly than we ought to think" for anger, hate, jealousy, love, sympathy burn in every breast in some degree, another leveller! How well the Scotsman Burns knew human nature when he wrote

"O wad some Power the giftie gie us
To see oursels at ithers see us!
It wad frae mony a blunder free us,
An' foolish notion."

The success or failure of your missionary society is based on individuals. None can entirely excuse herself from blame if there has been laxity or fail to enjoy part of the success if each ability has been properly used. Everyone must give an account of herself. At the same time one cannot live unto self and be truly Christian. "Bear ye one another's burdens and so fulfill the law of Christ" is the command. One of the best ways of helping another is to render due respect and honor to this comrade. Encourage the faithful one. Be kind to the unfaithful.

We are sisters by adoption. Sisters by grace. Why should not due honor be given to each?

Our rating? Equals, or so nearly so that the difference is not discernible. Keep step in His work.

Foreign Missions

MRS. H. C. CAMPBELL, Secretary, 340 S. Hiland Ave., Pittsburgh, Pa.

There is a proverb, "All the world loves a lover." We are very sure that every woman likes to hear the account of a wedding, so I am going to quote at length from the India news letter just received, the account of the wedding of Miss Harriet Jongewaard and the Rev. Hugh Milne. The interesting event took place in the home of Miss Jongewaard's brother, Dr. A. J. Jongewaard, Taxilla, India which was very appropriately and beautifully decorated for the occasion.

"Since the wedding was on Armistice Day, November 11th, it was fitting that the officiating clergyman, Rev. J. G. Campbell, should ask that the two minutes of silence be observed at eleven o'clock, just before the ceremony was solemnized.

Immediately thereafter, Miss Henrietta Cowden sang Cadman's "At Dawning." The strains of the Lohengrin Wedding March, played by Mrs. A. J. Jongewaard, heralded the approach of the bridal party which came from the dining-room and made its way toward the arch over the front window in the parlor, where the minister awaited them. First came the brides-maid, Miss Olive Laing, who wore a gown of yellow silk crepe-de-chine and carried a boquet of pink roses. She was followed by Jean and Robert Jongewaard, who carried the rings for the double ring ceremony, in yellow baskets. Last of all, came the bride on the arm of her brother, Dr. A. J. Jongewaard. Her gown was of white crepe-de-chine, its only trimming being three rows of wide silk lace on the skirt and knots of baby ribbon at the low waistline on either side. Her veil was trimmed with orange blossoms and she carried a shower boquet of white roses. Her only ornament was a string of pearls. The groom and his best man, Rev. J. C. Henrich, came from the side verandah and met the bride's party under the archway.

Rev. W. M. McKelvey offered prayer after which the vows were made. After the vows the officiating minister led in prayer, closing with the Lord's prayer in which all the guests joined. Before the benediction, Miss Cowden sang the twenty-third Psalm to the tune of "Evan." McDowell's "To a Wild Rose" was played softly while congratulations were being offered.

A wedding breakfast was served on the long screened verandah, the tables being decorated in yellow chrysanthemums. The menu consisted of jellied chicken, creamed potatoes, escalloped corn, fruit salad, olives and pickles, white cake, the bride's cake, nuts, candies and coffee.

The bride throw her bouquet from the roof of the Martin bungalow. It was caught by Miss Cowden."

Their honeymoon trip was to be taken in an auto, which the groom finally succeeded in getting to the front door about three o'clock in the afternoon. He and the bride were showered with rice and jasmine flowers, as they entered the car. Their destination was to be Garhi Habib Ullah, which they expected to reach before nightfall, where we know they had a happy time amidst the snows.

The next interesting news from India are accounts of the annual meeting of the Association. All agree that it was most blessed and that the power and influence of the Holy Spirit were felt. The party that sailed in September were all there and everybody seems very favorably impressed with our new young ladies.

We regret that the "service pins" which entitle the ladies after thirty years in India to belong to the "Ladies of the Decoration" were not completed in time to be sent out with the party, but the Mission did not allow the occasion to go unnoticed.

THIRTY YEARS IN INDIA 1895—1925
Left to right—Grace Williamson Gordon, Fannie C. Martin, Alma Collins McConnelee, Jean Morrison.

The four ladies who have served the Lord in India for thirty years were called to the front and presented with "pins" instead of the real ones which they will get later. Their names are Mrs. D. R. Gordon, Mrs. J. A. McConnellee, and the Misses Fannie Martin and Jean Morrison. It was a very happy time on the one evening that they have during the meeting of the Association for social affairs, and everybody was glad to see how strong and well these four ladies are, just as full of consecrated "pep" and enthusiasm and perhaps more so than they were when they first went out.

Reports from the Misses Stewart and Polkinghorn are that both seem to be improving slowly.

Cable brings the word that the missionary party which last sailed, Dr. Simpson, Dr. Hunsberger, Miss Emma Dean Anderson and Miss Stauffer, reached India December twenty-ninth. We had hoped that they would get there in time for Christmas, but we are sure they arrived in time to begin the New Year. Imagine the welcome that those three veterans would receive from the missionary family and the people whom they serve and love so well.

Egypt reports that Miss Rose Smith, who went out in 1923, had been ordered home on account of health. Imagine our sadness on receipt of this cable. Miss Smith was so young, enthusiastic and consecrated that we had hoped that the Lord had use for her a long time in Egypt. The only comfort we have in cases like this is that He makes no mistakes and doeth all things well. She is expected to arrive in New York about the middle of January.

You are all eager to know, I am sure, about the health of our beloved Dr. Carrie Buchanan. She is in Baltimore, taking treatments from the celebrated Dr. Kelly. He expects her to take treatments for at least three months, after which time we are expecting, in answer to prayer and his skillful efforts, good results.

Reports have been received from Dr. Elder of the language study committee in Egypt, giving us grades that all our missionaries are making in the study of language, both in the Cairo University and under the direction of the above named committee. We are glad to report that all who have gone on examination so far have passed, some, of course, making a better grade than others.

Work is progressing rapidly, (for Egypt), on the Mary Clokey Porter Girls' Boarding School. We are hoping it will be entirely completed and equipped and paid for before the close of our current year, April 1, 1926.

You will be pleased to know that Dr. Howard Buchanan, formerly of Egypt, has been in Columbia Hospital four or five weeks, taking treatment from our opthamologist, Dr. Stieren. Dr. Buchanan and his wife both feel encouraged. Dr. Stieren has asked him to come back to Columbia Hospital in January for an operation, hoping, with the blessing of God upon his efforts, that he may be able to save the sight of the left eye.

We have no very recent news from the Sudan, and are going on the assumption that "no news is good news."

Dr. and Mrs. Lambie are back at Addis Ababa, having left their children at school in Egypt. Wallace and Betty report that they are getting along well in their school. It is quite a change for Mrs. Lambie as she has had the responsibility of teaching these children the greater part of their lives.

The Annual meeting of the Abyssinia Mission was to be held in Addis Ababa, in December. We have not yet had any detailed information concerning it.

A cable just received and decoded says that the hospital has forty patients, that it needs twenty more beds, a doctor and a nurse at once.

Rev. Reid F. Shields and his wife are the happy parents of a son. We congratulate them most heartily.

While the Lambies were in Egypt they visited as many hospitals as they could. The mission will hear and act on the recommendations that Dr. Lambie has to make with regard to hospital work in Abyssinia, of which you will be informed in due time.

This is being written the first month of the year 1926. We pray that every reader may enjoy the most blessed and profitable and happy year of her life, because most filled with service for the Master and those for whom He died.

Pray for our whole Church, at home and abroad, that the Holy Spirit may descend in greater power than ever before, so that unnumbered thousands may be led to confess Jesus Christ as Saviour and Lord.

Pray that the number of women in our congregations who have enlisted in missionary enterprises may be largely increased, and consequently the number of subscribers to the Magazine augmented.

Pray that the Boards of the Church, as they are devising ways and means and budgets and plans for financing and manning the work for this ensuing year, may have the direct guidance of the Holy Spirit.

Pray that the budget may be ample to carry on creditably the work already undertaken and to permit expansion wherever necessary.

Pray that the New World Movement pledges may be paid in God's good time, even though the New World Committee has ceased to function as such.

Pray that Dr. Howard Buchanan may be given sight sufficient to con-

tinue in his work of telling the people of Egypt of the One who is the Light of the World.

Pray that doctors and nurses sufficient for our medical work in all our fields may be called of God and thrust out into His harvest field.

Pray that Dr. Carrie Buchanan may be restored to health so that she may again return to the work which she loves so well.

Pray that the Misses Stewart, Polkinghorn and Rose Smith may all be restored in God's good time to health, and that all our missionaries may be kept "under the shadow of His wings," from every danger of every kind, physical, mental and spiritual.

Pray that the coming convention of the W. G. M. S., in Monmouth, may be the most spiritual ever held and that the program committee may be led to plan for the discussion of topics that will tend to the upbuilding of the Kingdom.

Literature Department

MISS ELIZABETH MILLIGAN, Secretary,
904 Publication Bldg., 9th St., Pittsburgh, Pa.

MISSION STUDY, 1925—1926

HOME

The United Presbyterian Church and Its Work in America (Senior). Price, cloth, $1.00; paper, 50c.

Suggestions to Leaders, Price, 15c.

The Uplift (Junior). Price, 50c.

How to Use "The Uplift." Price, 15c.

Admission Tickets to "The Uplift" class, Price, 1c. each.

Better Americans. Third book of the "Better American" series. Price, 75c.

FOREIGN

Prayer and Missions (Senior). Price, cloth, 75c; paper, 50c.

How to Use "Prayer and Missions." Price, 15c.

Brave Adventurers (Junior). Price, 50c.

Poster Patterns for use in "Brave Adventurers." Price, 56c per set.

Brave Adventurers Cross Word Puzzles. Price 3c. each, 6 for 10c. In quantities less than 6, 2c. extra for postage.

From Station to Station in Our Foreign Fields. Price, 15c.

The Prayer Cycle for 1926 is now ready for distribution. Send orders early and unite your prayers with others through out the whole year. "Ye also helping together by prayer for us." Price, 10c. each; 1.00 per doz.; $7.50 per hundred.

Prayers for Little Children. By Mrs. Lucy Peabody. This is a little book of prayers in verse for small children. The book is daintily illustrated and the prayers are on such topics as, "When I am afraid," "When I am Naughty," "Bedtime," etc. Price, 25c.

The following are new leaflets:—

"The Beginnings of the G. B. S., Sialkot." Price 5c. It is written by Miss Elizabeth McCahon, who was its first teacher, and who has given fifty years of service to India.

"Karm Bibi." Price 3c. This is a little story of a native Christian of India.

"Daulate's Victory." Price, 5c. This is the Junior Special pageant that has been advertised in the Junior Magazine.

"Our Work Among the Aliens." Price, 3c. It is written by Mrs. E. C. Little, our missionary to the Italians in Los Angeles.

"Prayer and Missions" Blotters, 25c. for a set of five. Use them in making posters for the foreign study book or in gifts to friends.

POST CARDS

HOME

Chapel, Tama, Iowa.

The Mission House, Tama, Iowa.

Church Building, Warmspring, Oregon.

Church Building, Ezel, Kentucky.

Mary Clokey Porter Dormitory, Millers' Ferry, Alabama.

FOREIGN

White Memorial Hospital, Pasrur, India.

Martha McKeown Memorial Hospital, Tanta, Egypt.

Girls' Boarding School, Khartum North.

The Needle's Eye.

The above postcards are 3c. each or two for 5c.; 30c. per doz.

Testamentary Department

MRS. H. C. CAMPBELL, Secretary, 340 S. Hiland Ave., Pittsburgh, Pa.

During the years which have passed since our organization the Lord has put it into the hearts of many of His people in arranging their earthly affairs to leave part of their earthly goods to the Women's General Missionary Society, to be used for the extension of the Kingdom, as the legatees might direct. So many of these loving gifts have come into our posession during the last five years that it was considered wise on the part of the Women's Board to appoint a Testamentary Secretary who should conduct correspondence with administrators of estates and executors of wills, and to see that the proper reports were made so that the money could be used just as the testator desired.

This is the first time, we think, that a definite notice in the Magazine with the above heading has appeared. We feel, however, that the readers will be interested in learning something about loved ones "who have gone before," and who have remembered us and our work.

During the latter part of the month of December we received a letter from Mr. E. E. Elliott, who was the executor of the will of his sister, Mrs. Henrietta Elizabeth Buck, who notified us of a clause in her last will and testament. She left us one thousand dollars which she wished to be used for scholarships in the Frenchburg mountain school, Frenchburg, Kentucky so that the worthy young men and young women in that community might be helped in their endeavor to get a Christian education.

We think you will be interested to know a little about Mrs. Buck. She was born in Morning Sun, Ohio, and received her education in the Morning Sun Academy and Oxford College and the Western Female Seminary of Oxford. She was an accomplished musician, both vocal and instrumental, and attained some skill as an artist.

She was married to the Rev. Samuel Alexander Buck just after his graduation from the Xenia Theological Seminary in 1878. They ministered to congregations of United Presbyterian Churches in Indianapolis, Indiana, and Sycamore, Ohio. Their children both died in infancy.

Mr. Buck died in 1884 and his sorrowing widow returned to the home of her parents in Morning Sun, Ohio, greately broken in health. She ministered to them until they were called to their heavenly home, and afterward made her home with her sisters in Omaha, Nebraska, and later with her only brother, E. E. Elliott, in Salem, Oregon, at whose home she passed away on December 14, 1923. The whole family, the father and the mother and the children now sleep their last sleep, side by side in the Hopewell Cemetery, near the church which she had joined in her early youth.

All her life long she had been a member of the United Presbyterian Church, and was deeply interested in and devoted to its work, especially its missions, since it had been her desire in early life to enter this field of service. All her life she gave of her means to further missions, especially among "the dark races," not forgetting the negro people and the Indians in the homeland.

During the later years of her life her health forbade her taking a very aggressive part in missionary work, but her interest was unabated and her prayers were constant that the Lord would bless the work so dear to her heart. Truly it may be said of her, "her works do follow her."

Junior Department.

MRS. W. R. McMUNN, Secretary, 302 Hasting Ave., Oakdale, Pa.

Miss Dora B. Whitely of India, who has been very much interested in the Junior work in India, and who has had charge of the work there, has very kindly contributed the following excellent article about that work. Last year 27 societies having a membership of 626 were reported from India.

"In the January Magazine was a picture called "Juniors of India." If a picture of all the Juniors of India could be taken, you would see that the children of the Missionaries form only a few spots of "sunshine" in the picture, and that there would be 600 or more little daubs of "shadow." The picture might be called "Sunshine and Shadow" only to mean a contrast in color, for out from the faces of the little "shadows" radiate happiness, sunshine, joy and cheer.

For some years C. E. work has been given considerable attention by some of the leaders in the church in India, and a great deal of success has attended the work. And yet it was felt by some that there was a place for the "Junior Missionary Society," especially for the smaller children. So the work was undertaken as a part of the N. W. M. The "Junior Work" is a part of the fruit of that Movement: a wonderfully sweet fruit to those who are actively interested in the work. The "Juniors" in India are on the map to stay.

It was in the summer of 1921 that the idea was conceived. It was felt very definitely to be of God, so prayer paved the way for wonderful work and surprising success among the children.

The matter of uniform lessons was a great problem. It was felt that they ought to be prepared by one who thoroughly understood the mind of the Eastern child, and could best prepare the material illustrations, etc., etc., that would best open up, appeal to and develop that mind. So three outstanding Indians were approached on the matter. They kindly agreed to prepare the lessons for the first year. Those and all following lessons have been prepared for the use of the Junior Superintendents only.

There was no financial backing aside from the interested missionary's purse, so printing the lessons could not be undertaken. The clerk in one of our Girl's Boarding Schools copied the lessons by hand, and sent them out month by month from the school office. That was quite satisfactory but cost the clerk an unthought of amount of labor, as the work had boomed from the very beginning and thirty or more copies of every lesson were required. Since the first year the lessons have been prepared by the teachers of the difrent Boarding Schools, printed and sold to the missionaries under whose supervision the societies are carried on.

The Thank Offering has had a large place in this work. Even the missionaries' children have the "jug" habit! One little fellow was gathering up the change that daddy laid on the bureau at night for he "liked the sound when it dropped into his jug." When his jug was broken it released more than seven dollars for the Thank Offering!

The girls in the Pasrur Girl's Boarding School were promised two cents for every live rat they would bring to the office, and they were to spend the money as they chose. In a few weeks about a dollar and a quarter was paid to them. After a few minutes they returned and put it in their Thank Offering jugs.

A year ahead the object is chosen for their Thank Offering, and they are kept informed about it during the year. The object that has caused the greatest interest was little Zaheya of the Fowler Orphanage, Egypt. We had several letters about her that were sent in English to the little "sunshines," and translated and sent

to the "shadows." An enlarged picture was cheaply framed and given to each Girls Boarding School. How they loved little Zakeya and prayed for her!

The growth of their Thank-Offering has been simply wonderful. Here are the figures for the first four years—$26, $62, $101 and $126.

The older Juniors in the Girl's Boarding Schools have taken a great interest and have met no little success in the vacation work assigned to them. Some teach Bible stories and verses to the women and children of their village; others teach a little of the rudiments of reading to the children, thus trying to create a taste for school; many conduct Missionary and Junior Societies. This work affords a natural avenue for their spiritual enthusiasm, and helps to develop them.

At the coming meeting of the W. G. M. S. the Juniors of India are going to have their first display."

We will be delighted to have a display in our Junior Exhibit at Monmouth Convention next June from the Juniors of India. We wish it were possible to have one from Egypt as well. It is not too soon for all our societies to be making preparations for the Junior Exhibit. We are anxious that this year's Exhibit shall be the equal of former years, if not better. We are asking that no scrap books be sent to the Exhibit this year. Please send your scrap books directly to the places to which you wish them to go. Dolls of all kinds are especially welcome.

We are happy to report new Junior societies at the following places. Harmony, Texas Presbyterial. Mrs. C. B. Robinson, Kirvin, Texas, Sup't. Bellingham Washington, Puget Sound Presbyterial. Mrs. Chumlea, 2600 Woburn, St., Sup't. 2nd St. Louis Mo., Southern Illinois Presbyterial, Mrs. Ned Crider, 7401 Zephyr, Pl., Sup't. Our best wishes go out to all of these.

PRAYER GROUPS

Mrs. W. P. Wiegering,
352 Alemeda Ave., Youngstown, Ohio

PRAYER ITS POWER

"Away in foreign lands they wondered how
Their simple words had power;
At home, the Christians two or three,
Had met to pray an hour."

"COME YE APART"

Tuesday, 10:00 A. M.

There are now 66 groups of women scattered all over our Church meeting for prayer, some weekly, some monthly.

A new list of these groups has been mailed to our home and foreign missionaries. This is done that the missionaries may write to the groups, asking prayer for special objects and persons, and give information regarding the work.

A letter from Miss Kate Hill has been mailed during January to each group.

How our missionaries are looking to us to hold up their hands in prayer as Aaron and Hur held up the hands of Moses in the long ago. Surely the women of our Church will make this a year of Prayer, lay hold on God and His Promises and release the wonderful Power He has been waiting to give us if we will only ask in faith. And what a blessing we will receive, not only for our missionaries and their work, but for the enrichment of our own lives.

Let us have more of these groups. Try to have 100 before the close of 1926.

Bible Readings

1. Luke 1:5.
2. I Chron. 24:1-19.
3. Jno. 5:35.
4. Malachi 4, 56 .
5. Luke 1:36.
6. Gen. 22:15-18.
7. Luke 2:11.
8. Matt. 3:5; Mark 1:5.
9. Isa. 1:16.
10. Luke 4:18.
11. Jno. 1:18.
12. Jno. 1:11.
13. Mal. 4:5.
14. Gen. 32:28 (margin).
15. Luke 18:9, 10.
16. Mark 6:17, 18.
17. Jno. 4:3, 4.
18. Josh. 24:32.
19. Mark 1:32.
20. Lev. 14:10, 21, 22.

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21. When in major prophecy is reference made to the resurrection "to everlasting life" or to "shame and everlasting contempt?"
22. Did the law justify the disciples in taking the growing corn,—where stated?
23. Were the priests justified in sacrificing (working) on the Sabbath?
24. What was the shew-bread?
25. What was Beelzebub?
26. Where is mention made of the power whereby Peter walked on the water?
27. Why did Peter fail to keep walking?
28. What was the tribute money?
29. What was the feast of tabernacles?
30. What name did God give himself when talking with Moses?
31. Into what man's mouth did God "put a word" of prophecy?
32. In what three references is "the contrite heart" especially emphasized?
33. Is a spirit of forgiveness important to our success in prayer? Find three references in Gospel.
34. What are the phylacteries?
35. The price which Judas asked for betrayal of his Master was the same as asked for what other tragedy as quoted in Old Testament?
36. What example of great courage and bravery for principle's sake is found in one of the Old Testament prophecies?
37. Who was one of Gamaliel's pupils?
38. Where did Saul (Paul) obtain the ability to preach with power?
39. What name was given to the disciples at Antioch?
40. Should Christians expect to escape trouble, suffering? Find five New Testament references.

Study for the Month

MARCH

Home Mission Study

THE UNITED PRESBYTERIAN CHURCH AND ITS WORK IN AMERICA

By Rev. W. E. McCulloch, D. D.

Chapter II—Our Creed

By Mrs. Haidee Ewing Rankin

Scripture Reading—II Timothy 1:13.

Roll Call—Names of Denomination in Protestant Church

TOPICS FOR STUDY

1. Westminster Standards.
2. Confessional Statement.
3. What our Creed teaches about God, Man, Sin, Salvation, the Trinity.
4. What our Creed teaches about Christian Doctrines, Christian Experience, Aids to Christian Living, Consecrated Service. Life Abundant and Unending.

United Mission Study Course

PRAYER AND MISSIONS

By Helen Barrett Montgomery

Chapter II—Bible Teachings on Prayer

By Mrs. J. P. White

Bible Lesson—Rom. 8:26, 27.

Roll Call—Scripture verses on Prayer.

TOPICS FOR STUDY

1. What is Prayer?
2. The Prayer Hearing God.
3. Encouragements to Prayer.
4. "Helpers together by Prayer."

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY.

INDIA

Miss Emma Dean Anderson, Appointed 1881 ..... Gurdaspur
Miss Ruth I. Ardrey, Appointed 1924, Gujranwala
Miss Helen Artman, Appointed 1920, Sialkot City
Miss Agnes Ballantyne, Appointed 1925 .... Sialkot
Miss Hannah H. Beale, Appointed 1920, Rawalpindi
Miss Kathryn Beattie, Appointed 1920, Sialkot City
Miss Minnie Beatty, Appointed 1912, Sargodha
Miss Hazel Bennett, Appointed 1908 .... Gujranwala
Miss Rebecca Jean Black, Appointed 1921 ..... Sangla Hill
Miss Lois Boyd, Appointed 1918 ..... Sialkot
Miss Theresa Brownlee, Appointed 1922, Badomali
Miss Edna Broyles, Appointed 1919, Gujranwala
Miss Mary Evelyn Cathcart, Appointed 1925 ..... Sialkot
Miss Henrietta Cowden, Appointed 1905, Sialkot
Miss Laurella Dickson, Appointed 1897, Pasrur
Miss Margaret Fehlman, Appointed 1918, ... Gurdaspur
Miss Bessie Fleming, Appointed 1918, Sargodha
Miss Ella M. Gordon, Appointed 1893, Campbellpur
Miss Vida J. Graham, Appointed 1922, Pathankot
Miss Nancy Hadley, Appointed 1904, Zafarwal
Miss Evva P. Hartig, R. N., Appointed 1924 ..... Jhelum
Miss Kate A. Hill, Re-Appointed 1924, Sargodha
Miss Zarra S. Hoon, Appointed 1921, Rawalpindi
Miss Flora E. Hormel, R. N., Appointed 1925 ..... Sialkot
Miss Janette Howland, Appointed 1921, Lyallpur
Dr. Reba C. Hunsberger, Appointed 1921, Sialkot
Miss Flora Jameson, Appointed, 1903, Sangla Hill
Miss Mary Kyle, Appointed 1904 ..... Pasrur
Miss Olive Laing, Appointed 1912 ..... Sialkot City
Miss Mary F. Lincoln, R. N., Appointed 1919 ..... Sargodha
Miss Mary E. Logan, Appointed 1891 ..... Jhelum
Miss Eleanor W. Maconachie, R. N., Appointed 1909 ..... Pathankot
Miss E. Josephine Martin, Appointed 1896 ..... Pathankot
Miss Jane E. Martin, Appointed 1905 ..... Taxilla
Miss Fannie C. Martin, Appointed 1895, Gurdaspur
Miss Mary R. Martin, Appointed 1890, Shiekhupura
Miss Maude Mitchell Miller, Appointed 1925 ..... Sialkot
Miss Henrietta Moore, Appointed 1898, Pathankot
Miss Sara Moore, Appointed 1917 ..... Sangla Hill
Miss Esther Moyer, Appointed 1924 ..... Lyallpur
Miss Jean B. Morrison, Appointed 1895 ..... Abbottabad
Miss Margaret L. Murdoch, Appointed 1924 ..... Sargodha
Miss Elizabeth McCahon, Appointed, 1875 ..... Sialkot City
Miss Lillian McConnell, Appointed 1902, Lyallpur
Miss Rose A. McCullough, Appointed 1879 ..... Gujranwala
Miss Janet E. Nesbitt, Appointed 1925, Gujranwala
Miss Viola May Nourse, R. N., Appointed 1923 ..... Sialkot City
Miss Willa Ramsey, Appointed 1921 .... Pathankot
Miss Laura Reynolds, Appointed 1924, Badomali
Dr. J. P. Simpson, Appointed 1902 ..... Jhelum
Miss Kate E. Spencer, Appointed 1918, Sargodha
Miss Emma M. Stauffer, Appointed 1925, Sialkot
Miss Lorena B. Taylor, Appointed 1922, ... Sangla Hill
Miss Vivian L. Trimble, Appointed 1921 ..... Shiekhupura
Miss Evelyn Tromans, Appointed 1923 ..... Pasrur
Miss Edna Ward, Appointed 1923 ..... Sargodha
Miss Ruth A. Warnock, Appointed 1918, Pasrur
Miss Georgia Wengart, Appointed 1919, Zafarwal
Miss Josephine White, Appointed 1884, Rawalpindi
Miss Carrie Worman, Appointed 1921, Campbellpur
Miss Gertrude E. Zink, Appointed 1919, Gurdaspur

NOW IN THIS COUNTRY

Miss Roma Beatty, Appointed 1909 ..... Shadyside, Ohio
Miss Lois Buchanan, Appointed 1910, ... Monmouth, Ill.
Miss Elizabeth M. Caldwell, Appointed 1918, %Mrs. S. C. Reynolds, ... Beaumont, California
Miss Mary J. Campbell, Appointed 1884 ..... 626 Baltimore St., Waterloo, Ia.
Miss Florence Jones, R. N., Appointed 1920, %Mrs. Amalong, 448 Ella Street, ... Wilkinsburg, Pa.
Miss Mary A. Lawrence, Appointed 1893 713 Ridgeview Ave., ... Bellevue, Pa.
Miss Louise Scott, Appointed 1916, ... New Wilmington, Pa.
Miss Mabel C. Stewart, Appointed 1915 ..... New Wilmington, Pa.
Maria White, M. D., Appointed 1886 ..... 314 Boyles Ave., New Castle, Pa.
Miss Dora B. Whitely, Appointed 1911 .... 227 North Jefferson St., Canonsburg, Pa.
Miss Cynthia Wilson, Appointed 1875 66 North Chester Ave., Pasadena, Calif.
Miss Rosa T. Wilson, Appointed 1886 .... 66 North Chester Ave., Pasadena, Calif.

EGYPT

Miss Ella M. Barnes, Appointed 1911 ..... Cairo
Miss Jean S. Campbell, Appointed 1923 ..... Cairo
Miss Ida Leota Cabeen, Appointed 1909, ... Alexandria
Mrs. Mary K. Coventry, Re-Appointed 1918 ..... Cairo
Miss Anna B. Criswell, Appointed 1905, Assiut
Miss Mary F. Dawson, Appointed 1922 ..... Cairo
Miss Gudrun C. Estvad, Appointed 1925 ..... Cairo
Miss Davida Finney, Appointed 1914 ..... Assiut
Miss Minnehaha Finney, Appointed 1894, Tanta
Mrs. T. J. Finney, Appointed 1916 ..... Cairo
Miss Alta Grace French, Appointed 1925 ..... Cairo
Miss Elsie French, Appointed 1909 ..... Zagazig
Miss Dora Giffen, Appointed 1920 ..... Fayoum
Miss Martha Glass, Appointed 1921, Alexandria
Miss Alice Grimes, Appointed 1924 ..... Cairo
Miss May Holland, Appointed 1913 ..... Benha
Miss Isabelle Hosack, R. N., Appointed 1912 ..... Benha
Miss Rena Hogg, Appointed 1896 ..... Assiut
Miss Lucy Lightowler, Appointed 1921, Alexandria
Miss Helen J. Martin, Appointed 1914 ..... Cairo
Miss E. Roxie Martin, Appointed 1901 ..... Cairo
Miss Sara B. Meloy, Appointed 1923 ..... Tanta
Miss Jeanette McCrory, Appointed 1916 ..... Benha
Miss Carol McMillan, Appointed 1906 ..... Tanta
Miss Lillian McClelland, Appointed 1923, Monsurah
Miss Helen Noordewier, Appointed 1921, Beni Suef
Miss Marion Paden, Re-Appointed 1920, Zagazig
Miss Frances M. Patton, Appointed 1922, ... Monsurah
Miss Venna R. Patterson, Appointed 1924, Cairo
Miss Mary Estelle Robertson, Appointed 1922 ..... Cairo
Mrs. Rachel Tracy Selver, Appointed 1925, Cairo
Miss Edna Sherriff, Appointed 1920, ... Cairo
Miss Jane C. Smith, Appointed 1922 ..... Luxor
Miss Rose Smith, Appointed 1923 ..... Beni Suef
Miss Marie F. Tait, Appointed 1925 ..... Cairo
Miss Margaret A. Smith, Appointed 1872 Cairo
Miss Anna Y. Thompson, Appointed 1871 .... Cairo
Miss Mary L. Thompson, Appointed 1917 Assiut
Miss Laura B. Walker, Appointed 1904 ..... Luxor
Miss Elizabeth S. White, Appointed 1924, Cairo
Miss Ida B. Whiteside, Appointed 1924 ..... Luxor
Miss Ruth Mary Williamson, Appointed 1924 ..... Cairo
Miss Margaret Work, Appointed 1924 ..... Cairo
Miss Laura B. Wright, Appointed 1921 Fayoum
Miss Ruth Work, Appointed 1904 ..... Assiut

NOW IN THIS COUNTRY

Miss Margaret Bell, Appointed 1911, ... Tarkio, Missouri
Dr. Carrie M. Buchanan, Appointed 1893 1909 Eutaw Place, Baltimore, Maryland
Miss Ella B. Downie, Appointed 1913 ..... 1886 E. 97th St., No. 27, Cleveland, Ohio
Miss Lucia Dwight, Appointed 1919 ..... 207 S. 19th St., St. Joseph, Missouri
Miss Alfretta Hammond, Appointed 1904 ..... State Hospital, Warren, Pa.
Miss Dora Mason, Appointed 1918 ..... 8017 Susquehanna St., Wilkinsburg, Pa.
Miss Evelyn McFarland, Appointed 1919 ..... New Wilmington, Pa.

Miss Nellie C. Smith, Appointed 1911 ....
.....R. D. 13, Grove City, Pa.
Miss Ethel L. Weed, Appointed 1919 ....
912 E. Second Ave., Monmouth, Illinois
Miss Florence White, Appointed 1919 ....
.....811 West Main St., Grove City, Pa.
Miss Esther W. Wilson, Appointed 1919
.....1128 Third Ave., New Brighton, Pa.

SUDAN

Miss Mary Cole, Appointed 1919 .....Omdurman
Miss Una Cole, Appointed 1918 .....Omdurman
Miss Luella Denny, Appointed 1922 .....Omdurman
Miss Elsie E. Grove, Appointed 1912 .....
.....Khartum North
Miss Mary Frances Herron, Appointed 1922
.....Khartum North
Miss Ray Huffman, R. N., Appointed 1924, Nasser
Miss Mary Jane McKnight, Appointed 1922
.....Khartum North
Miss Aulora McIntyre, Appointed 1910
.....Omdurman
Miss Kathryn MacKenzie, Appointed 1919
.....Khartum North
Miss C. Blanche Soule, R. N. Appointed
1921 .....Nasser
Miss Frances Turk, R. N., Appointed 1921
.....Khartum North
Miss Madeline E. Wilson, Appointed 1924
.....Khartum North

ABYSSINIA

Miss Viola May Bayne, R. N. Appointed
1924 .....Addis Ababa
Miss Isabel Blair, Appointed 1922 .....Sayo
Miss Florence Davidson, Appointed, 1922
.....Addis Ababa
Miss Hazel Ewing, R. N. Appointed 1923
.....Addis Ababa
Miss Elizabeth McKibben, Appointed 1924
.....Sayo
Miss Florence D. White, Appointed 1923
.....Addis Ababa
Mrs. Ruth Lobaugh Walker, Appointed
1923 .....Gorei

NOW IN THIS COUNTRY

Miss Ruth C. Beatty, R. N., Appointed
1920 .....Reedsville, Pa.

MONONGAHELA NATIONAL BANK

Chartered May 1st, 1888

Wood Street & Sixth Ave., PITTSBURGH, PA.

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J. E. FULTON	ROBERT L. CLAUSE	T. H. B. McKNIGHT
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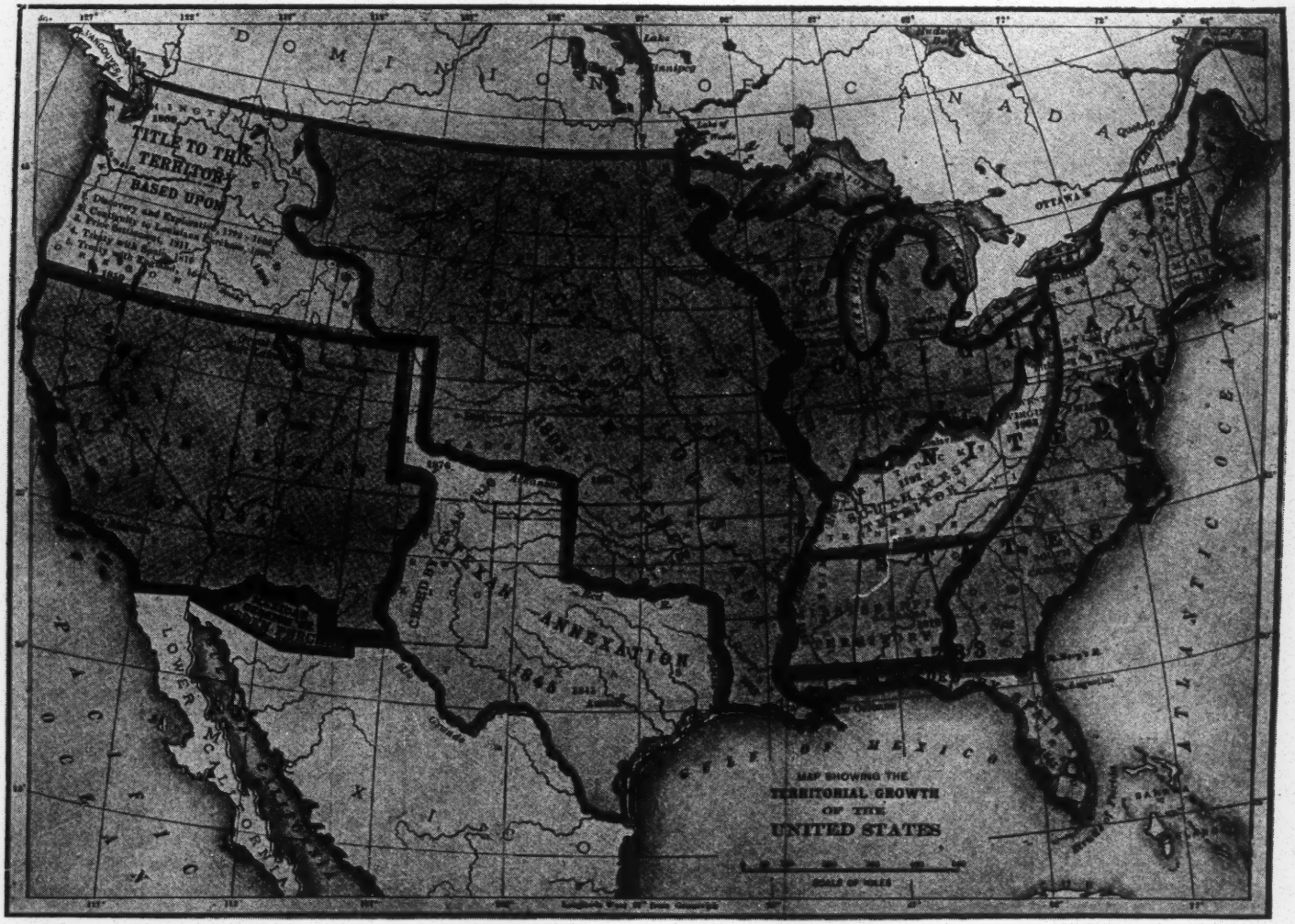

TERRITORIAL MAP OF AMERICA

Courtesy Board of Home Missions

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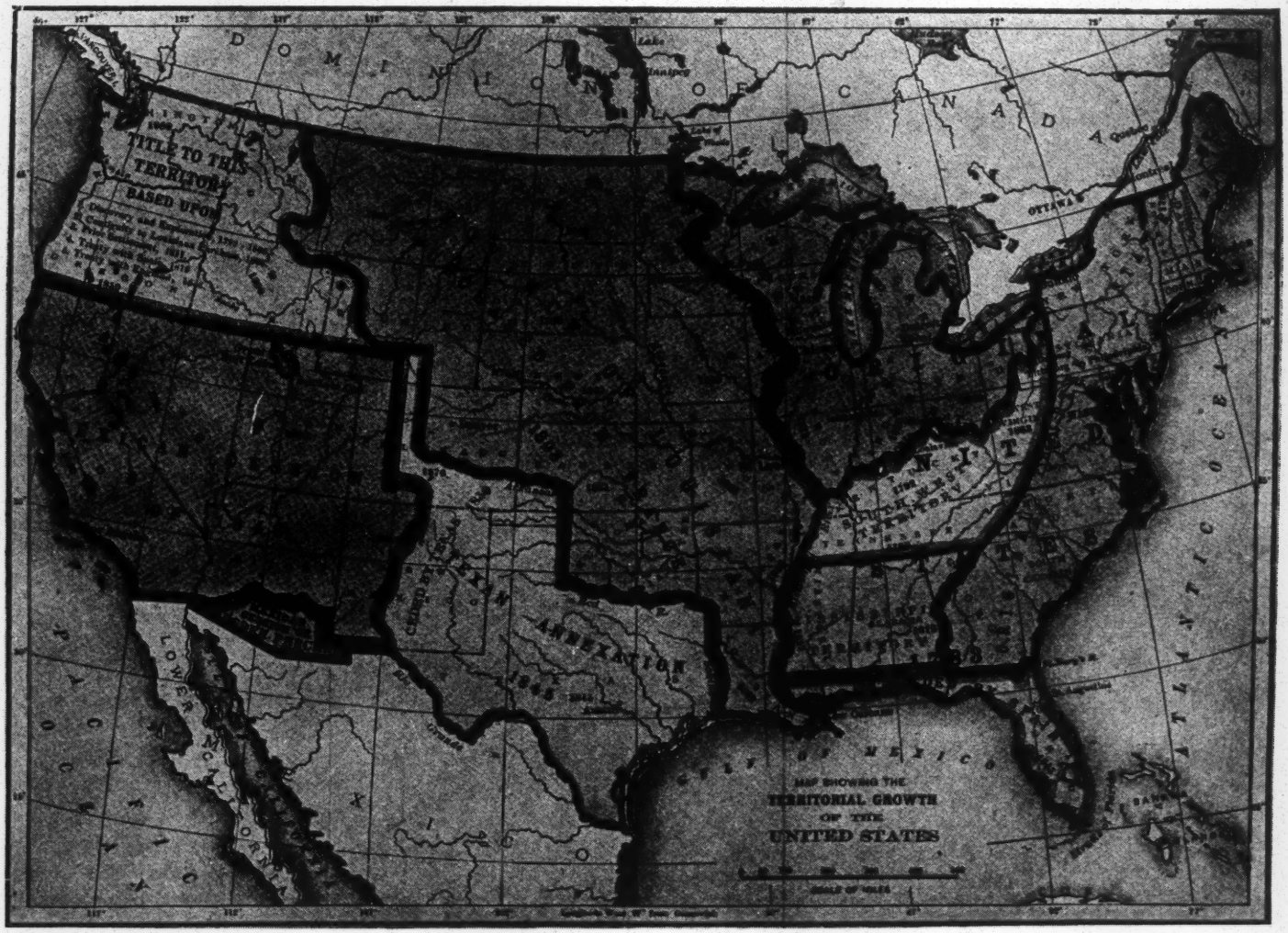

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F. W. Wilson, D. D.

J. K. Giffen, D. D.

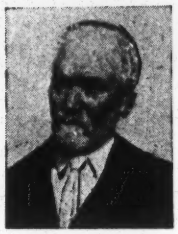
Rev. Paul E. West

Rev. J. E. James

Rev. R. P. Williams

Rev. W. G. Wilson

J. W. E. Wade


J. N. Cotton

C. H. Johnson, D. D.

Rev. C. H. Wilson

Rev. A. Mutschuler

Miss Emma Wilson

Miss M. Wilson

Miss Mary Anderson

Miss Kate Seaman

J. S. M'Campbell

H. C. Trumbull

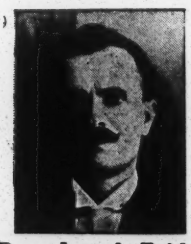
Rev. R. A. M'Conagha

Rev. H. Ray Shear

Rev. E. Chandler

Rev. Moses Hay

Mrs. N. E. Lease


Rev. Joseph Zaidan

Rev. T. E. Zucchi

Rev. G. Piccolo

Miss Kate Gladden

Rev. V. Napoli

Rev. Benjamino Re

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